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WESTERN GATE, PEKIN.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

PEKING—CHRISTIANITY AND MISSIONS.

"I WILL tell you," says Messer Marco Polo, "of the great city of Cathay. It forms a regular square, six miles on each side and thus twenty-four miles in circumference. It is surrounded by walls of earth ten paces thick and twenty in height, yet the upper part becomes gradually thinner, so that at top the breadth is only three paces. There are twelve gates, each containing an edifice, making one in each square of that wall, and filled with men who guard the place. The streets are so broad and straight that from one gate another is visible. It contains many beautiful houses and palaces, and a very large one in the midst, containing a steeple with a large bell, which at night sounds three times, after which no man must leave the city without some urgent necessity, as of sickness or a woman about to bear a child. At each gate a thousand men keep guard, not from dread of any enemy but in reverence of the monarch who dwells within it and to prevent injury by robbers. There is a vast abundance of people all through the suburbs of Kambalu, which are twelve in number, one corresponding to each gate. No one can count the number of residents, and they contain as stately edifices as any in the city, except the king's palace. There are brought also to Kambalu the most costly articles in the world, the finest productions of India, as precious stones and pearls, with all the produce of Cathay and the surrounding countries, in order to supply the lords and the barons and ladies who reside there. Numerous merchants likewise bring more than a thousand waggons laden with grain, and all who are within a hundred miles of the city come hither to purchase what they want."

So Messer Polo, who saw the great city of Peking in 1280, only a few years after it was built; for

the Mongols, having seized the country, changed its capital, and the great Kublah Khan or Kubilai built this new one in 1267—a stately residence and a populous, as appears from the Venetian's words. Nor though they called him *Millione* in his time, and shrewdly joked about his liberties with figures, have we any reason to suppose that Polo exaggerated the famous capital he called Kambalu. Sir George Staunton describes it as it looked to the Macartney embassy of 1793. "The first street extended in a line directly to the westward until it was interrupted by the eastern wall of the Imperial palace, called the yellow wall, from the colour of the small roof of varnished tiles with which the top of it is covered. Various public buildings seen at the same time and considered as belonging to the Emperor, were covered in the same manner. The roofs, uninterrupted by chimneys and indented in the sides and ridges into gentle curves, with an effect more pleasing than would be produced by long straight lines, were adorned with a variety of figures, either in imitation of real objects, or, more commonly, as mere works of fancy: the whole shining like gold under a brilliant sun, immediately caught the eye with an appearance of grandeur in that part of the buildings where it was not accustomed to be sought for. Immense magazines of rice were seen near the gate. From the spot whence an opportunity thus offered to take a glance, through the gates of the palace wall, at part of what was enclosed within it, the eye turning to the north observed, through a street extending to the city wall, a great fabric of considerable height, which includes a bell of prodigious size and of cylindrical form, that, struck on the outside with a wooden mallet, emits a sound distinctly heard throughout the capital. Trades-

men with their tools, searching for employment, and pedlars offering their wares for sale, were everywhere to be seen. Several of the streets were narrow, and at the entrance of them guards were stationed, to quell, it is said, any occasional disturbance in the neighbourhood. The train of the embassy crossed a street which extended north and south, the whole length of the Tartar city, and is interrupted only by several *pailoos*, or triumphal fabrics, and passing by many temples and other capacious buildings and magazines, they reached, in little more than two hours, from their entrance on the eastern side to one of the western city gates." The road to the city was paved in the centre with flags of granite twenty feet wide; the walls were forty feet high, and pierced with loopholes for archery, and flanked by square towers. More recent travellers speak of its poverty, and its splendours are not painted with the marvel and warmth of the thirteenth century; "but it is substantially the same great and crowded city. It consists of two perfectly distinct parts—the Tartar city or the Northern half, which is a perfect square, each side being four miles long; and the Chinese city in the south, which is two miles deep and five miles long. Both cities are surrounded by very massive and lofty walls, and they are separated from each other by a high wall, in which are three large gates, open from early dawn to sunset; and the great gates are noble structures. The principal streets run from east to west and north to south, parallel, in the Tartar city, to the side of the palace, which forms a great square in the centre. The houses are seldom higher than one story; and the better class of them are surrounded by private gardens; while there are vast open spaces occupied by royal and ecclesiastical pleasure grounds. The density of the population is slight, compared with the area, and certainly does not exceed a million and a-half. Peking has public buildings that, in splendour and interest, vie with the structures of Europe,—its observatory and bell-tower, its board of education and examination halls, its monastery and rich marble altars; and, if the shops are poor, compared with the seaport towns, the streets are lively and interesting, and so crowded that people who walk for pleasure must take to the wall. For Peking is the meeting place of all the northern tribes of Asia, the goal and starting point of countless caravans. Strings of camels from the coal mines meet strings of camels from the Tartar steppes, and push past the brilliant escort of high mandarins; and the gay banners and music of a wedding and the spectral

white-robed mourners at a funeral, file through the street where barbers are dressing pig-tails, cooks are dressing dinners, and men are kneeling down to pray.

Almost as soon as Peking was built the Christians entered it. The Nestorians had made good a footing in the country as early as the seventh century. Persecuted sometimes, but usually in favour, they had won the esteem of many emperors, had been appointed to offices of state, and had made some proselytes; but if we may trust Polo, the mind of Kubla Khan turned to the Christianity of the west rather than the east, and when John de Corvino made his way to Peking at the close of the thirteenth century, he received a most hospitable welcome. The ruling power affected a universal tolerance. "The Christians hold Christ as their divinity," said Kubla to Polo; "the Saracens, Mohammed; the Jews, Moses; and the idolaters, Sogomombar. I honour and respect all four, as any one of them may be supreme in heaven." Timur, Kubla's successor, was as neutral; and in spite of the persecution of the Nestorians, who were determined that they would keep China for themselves, Corvino had built one church before the century closed, begun a second, and brought over a certain King George from the Nestorian to the Catholic faith. He was rewarded by being made archbishop of Peking, and received a grant of suffragan bishops from Clement V., scarce any of whom reached the end of their perilous journey. Corvino, however, laboured on, was welcomed by families of distinction, and preached to great crowds that assembled in the temples; and when he died, an old man of eighty, there were already seven Franciscan monasteries built, most of them with churches attached. The people showed unmistakable sorrow at his death, and vast numbers of heathen as well as Christians attended his funeral; but, though after this an occasional monk wandered back to Europe from the Chinese wall, and a pope sometimes appointed a new archbishop of Peking, we hear little of what took place in the country. The archbishops somehow did not reach their sees, and the monks were chiefly eager to bring back some worthless letters, acknowledging the supremacy of Rome, till at last the Mongols were driven out and supplanted by the native dynasty of Ming, which, hating all things foreign, may have hated also these foreign priests. It is certain, at least, that the Franciscans were afterwards found on the Volga, and that the only traces they left were a few old Latin Bibles, written on parchment, in the stiff character of the Middle Ages,

and preserved as curiosities by some Chinese families. For centuries Peking seems to have been free of Nestorians and Franciscans alike; but a great movement sprang up in the west, which was also to affect it. Loyola marshalled his Jesuits, and they swarmed forth at his bidding, defiant of danger, careless of exile, ready for death, and resolved to conquer. The place which Xavier would fain have occupied in China was soon filled by Ricci, a man of extraordinary endowments, profoundly learned, and subtle in his knowledge of men. He professed only his anxiety to learn the language, donned the robe of a *bonze*, and lived for seven years among the priests; and when he had completed his studies he felt his way gradually from the south up to the capital, lecturing in the great towns with such facility and power that thousands flocked to hear him. Indeed, his mastery of the language was so admirable that it was said the style of the books he wrote could not be distinguished by good judges from their own choice classics. A few presents, judiciously chosen—among them a clock and a watch, which were then unknown in the country—opened his way to the Emperor, who quickly took him into the service of the State. His success was on a scale which threw Corvino into the shade. Numbers of the common people and even some mandarins professed themselves Christians; one of the ministry joined them, and threw all his influence into the work, and his youngest daughter, (baptized Candida,) exceeded her father in zeal. She obtained toleration for the new missionaries, protected them from angry and jealous mandarins, spent her fortune in building churches and printing Christian books, and sold the presents the Emperor made her, that she might have more to bestow upon the poor. The impulse thus given in the capital spread. There were 90 churches built, 30 of which were erected by Candida herself in different parts of the province; and 130 books—chiefly lives of the saints—were sent out of the printing press. The zeal was marvellous, but the means were Jesuitical. Christianity was introduced as a modification of Confucianism; and the Confucian worship of ancestors, and adaptations of Mary worship to the superstitions of the people, were incorporated with the preaching of Christ. Driven from Peking as a Japanese, Ricci only returned in a new disguise. Little by little he won his way. Mathematics, music and painting, in each of which he excelled, were among the means by which he worked into the confidence of the learned, that he might influence them for the Christianity of Rome. His death

was a great blow to the mission, and was followed by some edicts of banishment; but the dynasty of the Mantchoos succeeded that of the Mings, and the learning of the Jesuits became as necessary to the Emperors as that of the Jews was to certain sovereigns in Europe. The edicts were repealed, and a German priest, Father Schall, from Cologne, took Ricci's place. He was made chief mandarin of the bureau of mathematics, and first minister of state, and used his office to the one great end for which he lived. Men of family and influence were continually added to the Church; governors went out to their provinces well disposed to Christianity; and the number of converts rose to 300,000, or some say, almost as many more. In Peking alone there were 5,000; and a cathedral was built there, for which the Emperor himself wrote an inscription to the effect that "Christianity was the most illustrious of all religions, and was the true way to heaven." The death of this Emperor led to a regency, and this in its turn to the imprisonment of the principal Jesuits, and the execution of four of their principal mandarin converts; but on the minor's ascending the throne the old favour was restored, and thus for many years the Jesuits were alternately crushed and exalted. Meanwhile the other orders who had pursued the mission in China contended that the Jesuits paganized Christianity, and the dispute waxed so hot that the Pope had at last to decide against the Jesuit practice. Strong in the capital, however, they had the first legate cast into prison at Macao. When the general vicar followed, bearing the famous bull *Ec illa die*, he was suffered indeed to reach Peking, but had no sooner entered it than he was thrown into chains, and only permitted to depart on condition of keeping the bull a secret. A second legate fared no better, and the attempt was given over in despair. These dissensions among the Romish party soon bore their fruit. Christianity came to be looked on with less respect; and the Jesuits were retained simply as astronomers, physicians, and artists, but not as friends and teachers. The eighteenth century was marked by bitter persecutions; and the mission at Peking was too busy about holding its bare place against the jealousy of the Emperors on the one hand, and the bulls of the Popes on the other, to undertake the active work of spreading the Gospel. It had sunk Christianity in politics and place. "Remember," ran the bull of Benedict XIV., "you are to be true disciples of Jesus Christ. You are not sent to enjoy the world, but to fight a great battle; not

to obtain honours, but scoffing and shame; not for idleness, but for work; not to cultivate rest, but patiently to gather in the harvest." Ricci's craft and flattery of Chinese prejudice* worked mean results in men of lower natures and less zeal, who were tempted to drop the teaching of the cross and grasp the rewards of their ambition. An edict issued at last in 1815 expelling the missionaries from the country; even the Jesuit almanac-makers were banished from Peking in 1828; and bitter persecutions followed until the various English treaties re-opened, first the seaports and the south, and then the capital itself.

During the latter period of this Roman Catholic mission, a mission from the Greek Church was also located in the capital. Some Cossack prisoners that had been brought thither were allowed the ministrations of a Greek priest who accompanied them; and in the time of Peter the Great advantage was taken of this colony to stipulate for a church, a staff of priests, and a staff of students. The mission consists of six ecclesiastics and four laymen, who are replaced about every ten years, and reside in a vast building at the joint expense of the Russian and Chinese governments. They exercise little influence, and have seldom sought the conversion of the natives. That, indeed, is a matter quite beside them, though particular care was taken to furnish them with gorgeous dresses and church paintings at first, in the persuasion that the ceremonial would at once captivate the populace. No effect has been produced: the dresses have worn shabby; the pictures have been repainted by Chinese artists in Chinese costumes, and Madonnas have assumed the features of Manchooks; and when it was suggested, in 1820, to the head of the mission that he could circulate the Scriptures, he simply replied—"It is beyond our commission." The extent of that commission seems to be to procure all information about the kingdom, and to lock up more valuable memoirs on China in the archives of St. Petersburg than any other nation can possess. The descendants of the captive Cossacks are dying out, and most of the survivors have lapsed into the superstitions of the people; but the mission will always hold its political significance, and it must be mentioned to its credit that the Bible Society has printed its translation of the New Testament into Mantchoo.†

* He went so far as to publish a map of the world, in which China is represented as the centre and all the kingdoms are spheroid round it.

† A full account of this mission will be found in *Christian Work* for 1865, pp. 7—14.

A great change came over Peking when English and French soldiers marched over the granite causeway from Tientsin and dictated peace within the almost sacred walls of the royal city. English and French ministers now reside at the Court that has always been sealed against the West. Religious toleration is stipulated and fairly maintained. The Jesuits are back in power; the Russians may proselytize without offence; and Protestant missionaries preach the Gospel. An opening was made by the medical mission of the *London Missionary Society*, for whom Dr. Lockhart established an hospital hard by the British Embassy. "People of all classes resort to it; officers of all ranks and degrees came themselves, and sent their mothers, sisters, wives, children, and other relatives. Ladies and respectable women came in large numbers; merchants and shop-keepers, working people, and villagers from a distance, and beggars in great variety fill the court-yard. . . . The waiting-room of the hospital contains about sixty, and it is filled in fine weather repeatedly by patients and their friends." Services have been conducted here by a native evangelist or by Mr. Edkins, one of the missionaries; and in the first year this first Protestant Church in Peking was constituted by the baptism of three converts. In fifteen months 22,000 patients had been received, most of whom heard the Gospel, while they have received copies of the Scriptures that were often borne away to very distant homes, for "Chinese, Manchooks, Mongols, Thibetians, Koreans, and Mohammedans, natives of the capital, and from Kashgar and other regions of the West, have been attended to." Two of the first converts soon became Bible colporteurs, and other baptisms followed, chiefly among the Manchooks and people of position. One of them had been in the habit of divining by means of counters and slips of bamboo, implements which he at once surrendered to the missionary; another was of the Emperor's own tribe, and brought with him two sons, two nephews, and a brother. "The first female convert was an aged Manchook woman, who happily possessed the power of reading. Her son brought home some Christian books to her—one volume of hymns, a catechism, and the 'Peep of Day.' She read them with great interest, and, after Chinese fashion, began to commit the hymns to memory. She also urged her son to attend the chapel constantly, for the doctrine was good. He did so, and became, after some weeks, an applicant for baptism. When questioned as to the steps by which he was led to seek acquaintance

with Christianity, he said that he did so by the direction of his mother. He was urged to bring her to chapel. She came, but had to be carried by her son, being old and very feeble. After a second interview with her at the chapel, at her earnest request I administered baptism to her. She witnessed a good confession as a simple and sincere believer in the merits of Him who died for men. She was very soon after taken to the church in heaven. I saw her son subsequently to her baptism, and learned that she had been busy instructing the female members of her family, one of whom, a blind girl of twelve, gave ready answers to the questions I proposed."

A cloth salesman was so eager to press men to hear the missionary, that he lost his situation. He commenced business on his own account, and continues his zealous evangelism. "When not allowed to read and pray, he used to carry a tract to the fields in his walk to neighbouring villages to sell his cloth, and there would read and pray." A farmer, through his visits to the market, fell in with the truth, and commenced a Christian life in his family. The seed was scattered wide and patiently, and the fruit was gathered sometimes from far. A Chinese soldier came up to the missionary after service, and fell to talk of his wounds and escapes in the campaign. "Could you tell me to whom you think you are indebted for this deliverance?" "I know that I owe all to the care and to the mercy of the Lord Jesus Christ, in whom I have all my trust, and to whom I have addressed daily prayers these two years." "I am really surprised to hear you speak in this way; may I ask you to explain to me in what way you came to a knowledge of the salvation which is in Jesus Christ?" "This is how it was. About three years ago I passed several days in this city, before I set out for the field. One day as I was walking in the street, I remarked over the door of a house a sign, announcing that the Gospel of Christ was preached there, and that all might go and hear it. I enquired what this meant, and was told that a foreigner lived there who had come into China to teach the right religion. I made up my mind to go in, and I found there several persons assembled to hear the missionary, who was speaking of the love that God had manifested to the world, in sending his Son to die for sinners. On that day I received no impression from what I heard; but, fortunately, the minister observed me, and came to talk to me at the end of the service. He asked me several questions, and when I told him that I was going

to quit the city, he gave me a New Testament, begging me to read it, and expressing the hope that God would bless me. I started the following day, and within a few hours forgot all that had happened. A few months after this interview, I was, one day, lying stretched out in my tent, not knowing how to pass the time, when, suddenly, the remembrance of my visit to the foreign chapel came across my mind. I thought of some of the words which I had heard him utter, and began to ask myself what they could possibly mean. I had with me the book he had given me, and I began to read it. It seemed at first mysterious to me, but my curiosity was excited, and although I understood but a small part of what I read, this book inspired me from day to day with a new and more lively interest. At length my intelligence, as well as my heart, was gradually opened, and I began to enter into the meaning of these Divine lessons. I then arrived at the full and entire conviction that the worship of idols was a sin and a folly, and I took a resolution never again to step within a heathen temple.

I began to pray God to lead me to the knowledge of Himself. I felt a true love for Jesus Christ grow up within me, and I soon enjoyed a great internal satisfaction. I am not deeply instructed, it is true; but since I have put all my trust in Him, it has seemed to me that I hold Him very near me; and peace has taken possession of my heart. . . . My comrades have often treated me as a fool and a madman for occupying my mind with this new religion. But I have seen some of these men march to battle after they had thus mocked me, and fall dead or wounded at my side, while I have been preserved. Others have come and asked me to talk to them about my religion. All this, I well know, I owe to the grace of the Lord Jesus, and I have therefore resolved never to abandon Him; for whatever may happen, I know that He will sustain and deliver me."

Already there are schools, preaching stations with congregations of over sixty, and neighbouring towns occupied. Formerly the apathy of the Chinese, their easily contented materialism, blocked the way. "We have seen your books," said one of them to a missionary, "and neither want them nor approve of them, having abundance of instruction handed down to us from our great sages, which are far superior to any foreign doctrines you can bring." "Your sage," was the reply, "taught you the duties of human relations, while he said nothing about the Supreme Being,

or the life to come. But Jesus, having descended from above and risen from the dead, was able to give us every information about eternal and invisible things." "Nevertheless," said he, "we want not your books: there is the road; go." "You speak of Jesus as a saviour," exclaimed another, "pray whom does he save?" "All who believe." "You talk of forgiveness of sins. Shall I obtain the forgiveness of sins by reading this book?" "If you follow its directions, and believe in the Holy Saviour, you will." "What will the Holy Saviour bestow on them who trust in him?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will, when I die." "Die! Oh you will have to wait till death for all this. Give me present enjoyment: who cares what will happen after death; then consciousness ceases."

"Pray allow me," said a Chinese labourer, "to ask you where is the seat of man's soul, and whether it be larger in an infant or a grown person? You see this table on which I am resting my arm. Pray tell me whether the wood of which it is composed is dead or alive? In a short time this table will crumble into dust, and go again towards the formation of another tree, or something else in the vegetable world; and so it is with all things, man not excepted. Man, the world, and all things are unceasingly undergoing changes of a variety of kinds, yet never ceasing to exist, only assuming different forms. Such as I am in substance now, such was I a thousand years ago, and such shall I be a thousand years hence. Hitherto I may have been a beast, a reptile, or a bird, and hereafter I may exist in one or other of those species. But whatever I may have been or may yet become, in substance I shall always continue the same. I shall never die: there is no such thing as death." This universal scepticism and careless well-contented materialism are still thwarting the missionary; but in the North there is a spirit of more frank enquiry, and Christ is not rejected with the same indifference.

Six Protestant Societies have now their missionaries at Peking.* "I had the privilege of settling there, the first missionary of our Church," wrote the Bishop of Victoria, in 1863—"having also the opportunity of officiating at a Sunday

service in the British Legation, and of preaching within a few hundred yards of the Emperor's palace. The sight of Peking, with its vast circuit of walls, its magnificent temple spires, the gorgeous gilded roofs of its palaces, enclosed within the inner Imperial city, and all the solemn associations connected with the history of this metropolis of a mighty continent, with its varied aspect of venerable antiquity, dilapidation, and decay, produce an impression of melancholy regret." Dr. Stewart, a medical missionary, was appointed soon after by the Society for the Propagation of the Gospel. At present three English societies are represented by six, and three American, by four missionaries, who are assisted by about ten native evangelists, and reckon up a church of eighty communicants, with services regularly attended by very many more. At Tien-tsin, the port of Peking, there is a flourishing mission, but little older than that of the capital. Three missionary societies took possession of it about the same time that it was occupied by the allied troops;* and, within eighteen months, three churches were formed, and thirty persons had been baptized. The first promise has been more than fulfilled; for the Methodist missionaries have since baptized fifty converts in one day, and Tien-tsin has furnished some native evangelists, of remarkable zeal and eloquence.

Peking is likely to assume a larger importance every year. The climate agrees with Europeans, while in the South it is too often fatal to them. The people are intelligent and independent, and less subject to intercourse with the lower class of foreigners than in the great seaports. It is not only the seat of government, where the civil officers must present themselves once a-year, but the resort and home of the best educated men in the empire; and the educational boards annually draw to it ten thousand students. Embassies throng to it from the distant tribes of the North and all the colonies of the empire, and by their caravans the gospel may penetrate the very heart of Asia. Peking is the centre of a larger population than was subject to Rome in the palmiest days of that imperial city. It has seen six centuries, and half as many dynasties; and, as the Roman Empire fell to Christianity in the epoch of its decay, so it may be with the Chinese, and that the decadence of its antique glories will be met by the rising of the brighter glory of the Gospel.

* The London Missionary Society, Church Missionary Society, English Presbyterian, American Board of Foreign Missions, American Presbyterian and American Episcopal Boards.

* The London Missionary Society, the American Board of Foreign Missions, and the Methodist New Connexion.

MISSION WORK AMONG THE ARMENIANS IN TURKEY.

WE traced in our last article the beginning of Mission Work among the Armenians in Turkey, until the year 1842, when the fruit began largely to appear. From this period the work made rapid advances. Many in the Armenian church began to be leavened with Christian principles. "The work of God continued to spread in all directions in the Turkish Empire. The number of those who gave evidence of a real change of heart was as yet comparatively small; and so also was the number that came to listen to the stated preaching of the Gospel. The real extent of the work, however, must not be estimated from this. A considerable number of the Armenian people, both in the metropolis and in the provinces, had been awakened to see the errors of the Church, and were fully convinced of the truth of the evangelical doctrines. There were, no doubt, several thousands of this class in Constantinople alone."

"From 1843 to 1846, there was no longer period of exemption from persecution, but throughout the whole field the spirit of inquiry and discussion wonderfully spread, and believers were multiplied. On the whole, there was a very decided increase in the size of the congregation on the Sabbath; though, both at Trebizond and Erzurum, it became necessary during a portion of the time, to suspend public worship, on account of the hostility of the hierarchy. There was, indeed, such a hungering for the word as has probably been rarely witnessed in this world. The seminary at Bebek, as well as the houses of the missionaries at Pera, became a very common place of resort for small parties of men and women, who came on every day of the week, and at all hours, and were almost clamorous to hear the Gospel preached."

This great success of the American Mission, naturally aroused the bitter hostility of the Armenian patriarch, who, as he was the civil head of the Armenian community, had it in his power to carry on a vigorous persecution. The methods of this persecution were various. One of them was as follows:—"Almost every shopkeeper and artisan in Turkey depends for the chief profits of his business upon the patronage of some wealthy and influential individuals; and young men, especially, have very little prospect of advancing in the world without the

assistance of some such friend. The Patriarch, by a skilful manœuvre, threw a large number of the adherents to the Gospel into the greatest distress. He secretly directed all the faithful among his own flock, who stood in the relation of patrons or regular customers to any of the evangelical brethren, silently to withdraw their patronage. The consequence was, that many who supposed they were in a fair way of obtaining a competent support, found themselves suddenly without any business. Some of these had friends depending on them for daily food; when all at once it appeared that they had not the ability of providing for their own wants. And they soon found also that all appeals and remonstrances were useless, unless accompanied by a pledge to withdraw from the preaching of the missionaries, and cease to open their mouths in favour of evangelical views."

But the most severe persecutions took place in the remote districts where the Armenian priests had the people completely in their power. A few instances of them may be quoted:—"One of the brethren in Adabarzar, for refusing to open his shop on the Sabbath, was sent by a powerful Armenian to get out ship timber for government, from a mountain forest, in the midst of rain and snow. He was a weakly man, and wholly unaccustomed to such hard work; and, no doubt, would have perished, had not the Turks, who saw his weakness, befriended and released him. A priest, who showed friendliness to the evangelical men, had his beard shaved off; which was the greatest disgrace they could fix upon him, in the estimation of the people. An individual who sold our publications was put in the stocks. Four or five of the brethren were carried off to the Convent of Armash, and there imprisoned, merely because they would not conform to the superstitions of the Church. As soon as this was known, four or five more went, of their own accord, to the same place, and surrendered themselves up, saying, 'We are of the same sentiments with these men, and we wish to share in their trials.' They were accordingly imprisoned in the Armenian village of Koordbeleng, where there were several 'gospel readers,' the head ruler of the community, who was a banker, instigated by the chief priest, procured a Turkish police officer from a neighbouring place, and, after making him

drunk, set him to beating the Protestants, which he did with a heavy stick, in so unmerciful a manner, that one of them nearly died. It should be recorded in this place, that this same banker was afterwards assassinated in his own house, by a man hired for the purpose by some personal enemies, and encouraged to the deed by the same chief priest who had instigated the persecution of the Protestants. So did God follow with judgment the oppressors of his people."

The form of words used in the expulsion of a priest in January, 1846, shows the bitterness of the Armenian ecclesiastics, and displays the utter want of true Christian spirit in these degraded Eastern churches, belauded by many extreme Churchmen in this country. "On Sunday, January 25, after the morning services in the patriarchal church were finished, the house was darkened by extinguishing the candles; the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertanes, including all the followers of the 'modern sectaries.' This beloved brother, who had already suffered much for his conscientious attachment to the Gospel of Christ, was styled by the Patriarch, 'a contemptible wretch,' who, 'following his carnal lusts,' had forsaken the Church, and was going about as a 'vagabond,' 'babbling out errors,' and being an 'occasion of stumbling to many.' He was said to be 'a traitor and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or heathen,' for teaching 'the impieties and seductions of modern sectaries' (Protestants). 'Wherefore,' says the patriarch, 'we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings, for he is a house-destroying and ravening wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrines of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through

the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen."

The noble spirit with which the converts bore their bitter persecutions, showed that the Gospel has the same power as ever to produce Christian self-denial and heroism even unto death. Take the following as an instance:—"The Bishop of Nicomedia, who was none other than the mild and inoffensive ex-patriarch Stepan, now transformed into a furious persecutor, required the priest to write a confession of his faith, to be read publicly in the church, in order to satisfy the people, many of whom were suspicious of him, that he was a true and faithful son of the Armenian Church. With this requisition the priest complied, though the document was far from giving satisfaction to his superior. He expressed, in clear and comprehensive language, his belief in the Bible and its doctrines; and appended to this confession of his faith, a letter to the bishop, couched in the most respectful terms, declaring that whatever the Church receives and teaches, that is according to the Holy Scriptures, he also received, but, in the fear of God, he could acknowledge nothing contrary to this standard; and he closed by saying, 'In regard to your reverence's wish, that I would write a paper of recantation according to your pleasure, God forbid that I should write anything through fear of others, or to secure their favour. If I had done so, I should have been a denier of the true faith, and an infidel; an enemy, a despiser, a decayed member of the Holy Church of Christ, which he hath purchased with his own blood. But, blessed be God, by confessing and believing in the true faith, and by preaching the Holy Gospel, I remain a faithful son and a true minister of the Church of Christ; and I have hope that, through the Holy Spirit, I shall remain faithful even unto death, and that I shall enjoy through eternity the promised rest. And finally, whatever violence, punishment, or disgrace are prepared for me, I am ready to receive with love and joy, for the love and glory of God.'

"This document filled his enemies with rage. On the following Sabbath, this aged brother was taken to the Church, where the bishop publicly read his confession, and immediately pronounced him excommunicated and accursed. The priests violently tore from his shoulders his clerical robes, and with boisterous shouts, cried 'Drive out the accursed one from the Church.' The excited rabble now fell upon him, and with many kicks and blows thrust him into the street. He received

all these indignities with the greatest meekness, and returned to his house, 'Counting it all joy that he was found worthy to suffer for the name of Jesus.' He was afterwards put in confinement for alleged debt. He was offered release on recantation, but refused. His beard and the hair of his head were then shorn off, the greatest indignity that can be done to a priest, and he was borne about amidst the jeers of the crowd. He was spit on and insulted in every way, but wrote soon after to a brother, "I entered the prison with a joyful heart, committing myself to God, and giving glory to Him that He had enabled me to pass through fire and sword, and had brought me to a place of repose." But stronger measures were resorted to in the case of others, as witness the following:—"The hardest trial of all to bear was the cruel *bastinado*, which the *vartabed* at length resorted to, seeing that other means failed. A young man was called into the presence of this church dignitary, and required to sign the Patriarch's creed. Refusing to comply, he was placed upon the floor and beaten with sticks on the soles of his feet, the *vartabed* assisting with his own hands in inflicting this cruelty. He was then removed to an unfloored stable; his hands were tied behind him by the two thumbs, and a rope was passed around his shoulders and fastened to a beam over his head, so that he was obliged to stand perfectly upright. Water was now poured plentifully on the cold ground on which his bare feet rested, and in this torturing condition he was obliged to remain all night. Strict orders were issued that no one should give him food. Here he was kept for nearly two days, though not always in the same position; and being repeatedly importuned with the most terrific threatenings of what he should still suffer if he persisted in his refusal, he was at length induced to yield. Afterwards, two others were scourged in like manner, and others still were imprisoned; until, at length, through the kind intervention of the British consul, Mr. Stevens, the Pasha prevented, for the time, further outrages of this sort."

But these persecutions at length wrought out their own cure. The Patriarch having excommunicated all the Protestant converts on the 21st of June, 1846, and they having thus no civil protection, felt compelled to organize themselves into a separate community. On the 1st day of July, 1846, the Evangelical Armenians of Constantinople, to the number of forty, organized themselves into a church with an appointed pastor. Churches were soon afterwards formed in Nico-

media, Adabazar, and Trebizond. This prepared the way for the important step to be now taken:—"On the 15th of November, 1847, Sir Stratford Canning procured from the Turkish Government an imperial decree, recognising native Protestants as constituting a separate and independent community in Turkey. In this high official paper, it was declared, that 'no interference whatever should be permitted in their temporal or spiritual concerns, on the part of the patriarchs, monks, or priests of other sects.' This decree was immediately sent to all the pashas in the interior, under whose jurisdiction Protestants were known to exist. An individual elected by the new community was formally recognised by the Government as the agent and representative of the Protestants at the Porte. To those who are most conversant with Turkey, and who know what mighty influences have always been operating to prevent the spread of Protestantism in that country, and how great were the difficulties in the way of its formal recognition on the part of the Turkish Government, it appears but little less than miraculous that this thing was effected in so short a time." Protestant communities were soon organized in various parts of the country, and now a number of such exist under proper protection. Nothing could exceed the trouble taken by Lord Stratford de Redcliffe, then Sir Stratford Canning, in furthering the measures for the protection of the infant church.

The native pastorate has, as has been indicated, been a grand feature in this mission. The establishment of Bebek Seminary has been invaluable, and has enabled the mission to struggle successfully through all the difficulties of the American war. In this, it is an example to other missions. A well-educated native agency is that which can alone give permanence to any mission. Let the college be almost from the beginning planted by the side of the church, and let young men of piety and ability be sent forward from the stations for education. There is no mission in the world where such a plan may not be carried out, though Turkey was an especially favourable position for it. This seminary is thus spoken of by Dr. Dwight, in common with that for females:—"Education and the press have been two powerful auxiliaries to the living preacher. Our male and female seminaries we have designed to make as thorough and efficient as possible in promoting the objects of their formation. The course of study is intended to be such as to secure, in the highest degree, the discipline of

the mind ; and it is believed at no similar institutions in America is this end more fully attained. At the same time, religion is interwoven with all other studies, and made ever to stand out pre-eminently the subject upon which all the mental and moral powers of man should be concentrated. The relations of these seminaries to the newly-formed Evangelical Churches, are becoming more and more important. The work of reform which has commenced, must, under God, be carried on chiefly through the agency of a native ministry, and this ministry must be trained on the ground. This simple statement tells the whole story, and shows that it is hardly possible to over-estimate the importance of well sustaining the seminary at Bebek. Nor can we justify ourselves in using language less strong or emphatic in reference to the female seminary, when we think of the influence, for good or for evil, of the wives and mothers of any community."

The American mission to the Armenians in Turkey is now divided into three branches, called Western Turkey, Central Turkey, and Eastern Turkey. The stations in Western Turkey are Constantinople, Smyrna, Broosa, Nicomedia, Marsovan, Cesarea, Sivas, Adrianople, Eskizagra, Philippopolis, Sophia. Those in Central Turkey are Aintab, Marash, Oorfa, Aleppo, Antioch, and Adana. Those in Eastern Turkey are Diarbekir, Mardin, Bitlis, Erzroom, Kharpoot, and Mosul. These are the principal stations, but they are all the centre of a series of out-stations ; and our readers have only to look at the map with care to see how comprehensive and well-planned is this noble mission. There is besides the mission to Syria on the South, and to the Nestorians on the West.

The general condition of these three missions, Western, Eastern, and Central Turkey, is thus described in the last report of the American Board. As to Western Turkey, it says :—"The past year, in this mission, has been one of marked progress. With a single exception, an advance has been made on all the lines of missionary effort. In the number of pastors, teachers, Sabbath schools, and Sabbath-school scholars, the advance has been full fifty per cent. upon ground previously gained. The attendance upon public worship on the Sabbath, and the number of native helpers, are also greater, while ninety new members have been received, on profession of faith, to fifteen out of the twenty churches now organized. The wide-spread interest is manifest from the number of churches to which the addi-

tions have been made. Six new out-stations have been occupied during the year. The whole number of preaching places is fifty-two, with an average attendance of more than two thousand souls, while between six and seven hundred native church members, gathered into many separate churches, are bearing witness for Christ. The interest that has been developed, and still continues in various portions of the field, gives promise of greater results for the year to come." Of the Central Turkey mission, the report states :—"Depressed as the mission has been for the want of men to carry on the work, and embarrassed, too, by some internal difficulties, the results of such labour as has been put forth are very cheering. The same interest in the truth which we have noticed among the Armenians in Western Turkey has been manifest here. The Gospel has already secured so strong a hold in Aintab and Marash, through the organization of two large and prosperous churches in each, and is spreading to such an extent at other points, as to awaken no little jealousy among the Turks, and to lead them to interpose all possible hindrances, without however resorting to open persecution, except in the less frequented places. A good degree of readiness is evinced by the natives to undertake the support of their own institutions as fast as possible ; while the native pastors and preachers, with few exceptions, are proving themselves able and devoted ministers of Christ. Of one of these, at Killis, Dr. Schneider writes :—"The native pastor is not only a man of excellent spirit, but he is very active, and wide-awake to all the interests of the people." Of another, the pastor at Adana, he says :—"His sermons are full of thought and instruction, and I always feel edified thereby. In all his ministrations he comes before his people with well-digested matter, and this characteristic of his preaching secures attention. . . . We may well give thanks to the Lord for giving us such a man in this important position." It is largely through the blessing of God upon the native agency, that this enfeebled mission has been able to maintain its ground at all. The contributions, the past year, for the various objects of Christian benevolence, including the salaries of native pastors, amount to about 2500 dols. in gold, or near 4000 dols. of our currency." Of Eastern Turkey it is said :—"At *Diarbeker*, in the absence of the missionary, though suffering from famine, pestilence, and a crushing taxation, the native Christians kept up their religious services, and by their faith and

prayer, so enlarged their numbers as to make necessary a second congregation. At *Kharpoor*, the disciples have gone forth two and two, to the number of thirty or more, on Sabbath afternoons, to tell of the things of Christ to their countrymen. At *Bitlis*, a powerful work of grace has been in progress, since the week of prayer; resembling in thoroughness and extent, what has been experienced in some of the more favoured of our churches at home. The brethren of this mission have been very earnest and remarkably successful in carrying out the principle of self-support among the native churches. They count nothing as really gained, till a self-supporting and self-propagating Christianity is established; and while they deeply sympathize with the poverty and wretchedness of the native population—a wretchedness in many places of which American Christians have little conception—they yet deem it no kindness, but rather an injury, to relieve them of the duty of personal sacrifices, and of very great sacrifices too, for the maintenance of their own schools and pastors. Not to yield to their sympathies, and render aid to an oppressed and struggling people, is often a great trial to the

missionaries, but, save when it is *strictly necessary*, they make it a rule to forbear. They would first secure a *Christian* community, expecting that, through the new life and intellectual activity awakened and developed by a wholesome discipline, material advantages will follow in due time. The whole number in this mission field, of those reported as Protestants, is 3602. Of these, the number of males above twenty years of age is 1106; of male church members, 385."

We would warmly commend this mission, represented in this country by the "Turkish Missions Aid Society," to the interest of all our readers, many of whom are already well acquainted with it. Its situation alone entitles it to our deep sympathy—in the centre of Apostolic labours—but its wise arrangements, its earnest zeal, and its success, make it perhaps the most interesting of all missions of recent times. May the Lord yet add to its prosperity a hundredfold, and bring the churches of the East, not into a dead and lifeless union with Western Christianity, but into a living union with Christ Jesus, and through Him with His true followers throughout the world.

SKIRMISHERS IN FRONT OF THE INDIAN MISSIONARY ARMY.

ANY careful spectator at a military review must have observed the movements of the skirmishers thrown out in front of the more regular forces. Beating up the ground which has soon to be traversed by the army at large, they facilitate the advance, and, if possible, ensure the safety of the closely packed ranks that follow them; nor do they suffer in actual combats so much as their exposed position might lead us to expect. Going forward boldly when the danger is not too formidable, and flying without loss of honour when confronted by superior power, scattered, too, so sparsely over the battle-field as to afford no easy target to marksmen, they almost seem as if they bore charmed lives, and would not be materially thinned though any number of shot should fall or shells burst where they stood. Were it not for their presence in the field, whole columns might be half annihilated by musketry, or bodily swept away by artillery, when advancing before the rest of the forces to ascertain the enemy's position.

Might not skirmishers be thrown out to a greater extent than now in front of the Indian missionary army? We think that they might. Is it asked whom we designate by the name of skirmishers, the answer is *colporteurs*. It is the object of the present article to point out the advantages that would arise from their more extensive employment throughout India, especially in towns or districts not yet occupied in regular form by missions.

We take it for granted that not merely are a vast number of places in India, the political importance of which none will deny, unoccupied by missionaries at present, but that, alas! there is little hope, in the ordinary course of things, that they will be so occupied yet for many years to come. In testing then the proposal we are about to make, any comparison of the relative success of *colporteurs* and missionaries would be irrelevant. We do not advocate the employment of the former in lieu of the latter, but simply urge that their services may more frequently be had recourse

to at mission stations; and, above all, that a scheme be set on foot for sending them into regions as yet rarely, if at all, trodden by the foot of the ordinary evangelist.

A few of the elements which require to be taken into account in planning extensive schemes of colportage must now be briefly stated. And first, it may be safely assumed that many millions of our Eastern fellow-subjects can read, each of course his own vernacular language, and is, therefore, in a state to profit by the wares of a colporteur. The statement is sometimes made by those who have no practical acquaintance with India, that education is universal, among the one sex at least, in that vast region, every town and village having its school, attended by most boys resident in the locality. Those who have investigated the subject on the spot, or had access to the authentic reports of those who have made personal inquiry, are well aware that only a small fraction of the Hindoo and Mohammedan communities in the East can read. Perfectly accurate statistics on the subject have not yet been obtained from every part of the Anglo-Indian Empire. Meanwhile, a conjecture, consistent with all the facts known to us, may not be without value. We would venture on one, and say that, of the 200,000,000 inhabitants of India, perhaps 7,000,000 are able to read. But almost anywhere else than in the country we are describing, 7,000,000 of readers would be deemed a very great number. Thus much in regard to the field of labour which we desire to see occupied by colporteurs.

On the next point it is scarcely needful to enlarge, namely, the cheering fact that Bibles, in whole or in part, and religious tracts in great variety, have been issued in all the chief languages and dialects employed by the above-mentioned readers.

It must next be stated that, through a considerable portion of India, the system of selling tracts and scripture portions has superseded the earlier practice of giving them away gratuitously. Hence, there is at once a limitation of the expense, and a taking of security that the publications put in circulation will not be destroyed. We think that the method of scripture and tract distribution, *by sale only*, should be regarded as an essential feature of any extensive scheme of colportage. Next of the living agents. Who should these be? Not European missionaries; it is a waste of their time to engage to any large extent personally in colportage. The Hindoos, greatly over-estimating the financial resources of the Europeans resident

among them, think it strange when a missionary from our country asks a price for the publications he sends forth. "Once," they say, "your name was great. You were looked upon as munificent in your gifts, and as never thinking of a price for the books you gave away. Now you are quite changed, you have become like an ordinary pedlar." And not being civilized enough to understand that time is money, they go on for indefinite periods to beg the article they covet, or to beat down the trifling price attached to it, if they cannot obtain it free. Missionaries from Europe are too dignified in native eyes to be good colporteurs. Nor are ordinary heathens of any great use in this work. It is a merit of the selling system that, when a colporteur returns from a journey and states that he has circulated a certain number of Christian publications, the necessity under which he lies of instantly paying down the pecuniary proceeds, affords a pretty sure guarantee that he has actually done as he represents. We once thought that in these circumstances even heathens of the normal type might be useful colporteurs. Never mind though they were mostly unvaracious. The pecuniary test would lend credibility to their word; but experience showed this plausible view to be really unsound. Having told the heathen colporteurs, as we did those of Christian profession, that if they caught fever or any other disease when on their rounds, they should simply remain till a cure was effected at the village where they happened to be, if necessary calling in a native doctor, whose charges we promised to refund to them on their return to head-quarters, we found that, while native Christians seemed to keep their health while out, ordinary heathens tended to fall sick continually, and were, in oriental phrase, "not worth their salt." The only heathens that really were of use were the youths trained in the mission schools, whose sympathies were really with Christianity, though, from moral weakness, they had held back from openly avowing themselves its adherents. But the best colporteurs of all were, as might have been expected, native Christians. If not rendered effeminate by injudicious training, they are in many respects admirably adapted for the office.

Many of them are good and some are even extraordinary walkers. A case illustrative of this is well worthy of being put on record. A Mah-ratta native Christian in the prime of life, perhaps imprudently, requested a Brahman of his acquaintance to afford an escort to his (the native Christian's) wife, then going down the country on a

visit to her relations. After the woman had proceeded some distance on her way the Brahman demanded her money, stating that he would expend it for the common benefit of the two. On her declining the proposal, he turned her adrift in a village far from her home. A native passing by saw and took note of the circumstances, and, on his reaching the mission station, reported them to the husband. The native Christian came immediately to the writer of this paper, and asked permission to go after his wife. Leave was of course instantly granted. It was then six o'clock on Sabbath morning, and forty-two hours afterwards, or at midnight of Monday, he reached the village where his wife was, having travelled the whole way thither on foot, though the distance was 100 miles. A person with such a splendid capacity for pedestrianism would, had he the other qualifications, prove an efficient colporteur.

Again, the baggage of native Christians in the East, like that of the ordinary Hindoos, is so light that it can be carried at little expense. For a person belonging to the classes now described, to "take up his bed and walk" is easy enough, that bed being nothing but a plaid or, at the most, a mat. Still, as he requires a considerable package of books and tracts with him, it is only fair to allow him a porter. Altogether apart from the relief afforded when a traveller is not burdened with his own baggage, the company even of a porter is of some value on a lonely journey; and "two are better than one" if unpleasantness rise with the native authorities, or perils be encountered at the hands of the heathen mob. Of old a sum of eight rupees a month for the colporteur and four or five for the "coolie" were all the expense of agency on expeditions on which a great many hundred tracts and Scripture portions were sold. Such charges, continued uninterruptedly for a year, would at the last have amounted to no more at furthest than £15 12s. sterling, though the late rise in the value of labour in

India would now make it difficult to get the work done at so cheap a rate.

Again, vast as India is in extent, it is remarkable how much of it a single itinerant can visit without any forced marching, when he is continually moving about. One colporteur with two or three temporary assistants, though kept at headquarters both during the hot season and while the rains had made the jungles unhealthy, within a very few years managed to visit nearly every important village within a radius of 100 miles around the mission house; and it would not require at all so many agents as one would at first expect to range the entire peninsula, and give all the 7,000,000 of readers assumed to exist the opportunity of learning, from publications issued in their own language, "the wonderful words of God." The missionaries located at the leading centres could exercise superintendence, and give counsel and aid in various ways. The chief barrier in the way would be the occasional hostility of native governments, who might not wish the circulation of Christian books in their territory; but we think that this would occur only at a few places, and would be kept, even there, within somewhat narrow limits.

The fruit would be reaped in the assistance that would be rendered to inquirers like the centurion Cornelius, mentioned in Holy Writ, some of whom would ultimately find their way to mission stations and be baptized. Then, when the happy day arrived for some division or other of the great missionary army to occupy new Indian towns or provinces in force, their inhabitants would not, as now, be found in almost absolute ignorance of the Gospel, but would possess a certain measure of acquaintance with it, and be, we trust, somewhat prepared to listen to the missionary's teaching, and allow him, with the divine blessing, to guide them forward to truth, to righteousness, and to God.

PROGRESS OF CHRISTIANITY IN INDIA.*

I FREELY admit that what has been done in India as yet is as nothing in comparison with what remains to be done. We are only, as it were, putting on our armour for the most momentous contest in which the church of Christ has ever been engaged, and it does not become him that putteth on his armour to boast himself as he that putteth it off. Yet, making all due admissions and deductions, it is my firm persuasion notwithstanding,—a persuasion that has not been hastily arrived at,—that, looking at the results of the propagation of the Gospel in India, amongst a people far more difficult to reach and move than either Greeks or Romans ever were, we have no reason to be ashamed of the measure of success that has been attained.

Apart from the direct efficacy of the Gospel in the salvation of those who believe, Christianity has conferred upon the most influential portion of the Native community intellectual and moral benefits of the highest importance, and won for itself in consequence a position as a power in the country, of which no thoughtful Christian need feel ashamed.

When I look at the large and rapidly increasing class of educated, enlightened Hindus, which has come into existence during the last twenty or thirty years, through the progress of education,—through Christian education in Christian schools, and in a still larger degree from the education communicated in Government schools,—an education which, though it does not include distinctive Christian teaching, is yet, to a certain extent, a Christian education,—Christian in its negations; its exclusion of every thing opposed to Christianity, and Christian in its morality and the principles of action it teaches or encourages;—when I see idolatry and mythology driven out of the field of argument, in so far as this educated class is concerned, the mysticism and sensuality and low tricky morality of Hindu books disowned, as completely as by ourselves, and the literature of a Christian nation, deeply imbued as that literature is with Christian principles, adopted and studied by them instead;—when I see the belief they have acquired in a Supreme God,—not a belief such as Hindu philosophy taught, that the world

was God or that God was the world, but a belief in a God who is the Creator of the world,—not, again, a belief, such as Hindu philosophy taught, in a God who is an unconcerned spectator of the contest going on between good and evil,—but a belief in God who is moral Governor of the world,—a being who is on the side of good, and who makes all things work together eventually for good;—when I see the intellectual convictions of this educated class, and in many cases their sympathies, arrayed on the side of truth, honour, justice, public spirit, universal benevolence,—virtues which are part and parcel of the Christian character, but which heathenism never had, and never even felt the want of;—when I see that above all they have acquired a conscience, a conscience testifying in their breasts, as in ours, in behalf of God and goodness,—how little soever at times it may make itself heard, and compel obedience in them or in ourselves;—when I see that people have ceased to fear, as at one time they feared, and as I well remember their fearing, that we were raising up by our new system of education a more dangerous class than any that ever existed in the country before,—a class whose faith in their own religion was shaken or destroyed, but who had not adopted any other religion instead,—and that, on the contrary, the members of this new class are admitted, as a general rule, to be better men, better citizens, and better servants of the state than any other class of Natives the country ever knew;—when I see, in consequence of all this, the difference there is, I will not say between the India of a hundred years ago, but between the India of thirty years ago, and the India of to-day in the ideas, tone of mind, and tendencies of its most influential classes;—though I am aware that the vast majority of this class have not become Christians, and will probably die as they have been living, in nominal heathenism,—though I am aware also that some of them are unwilling even to render Christianity its due by crediting it with the Christian ideas and feelings they have adopted,—yet, looking at all that has been brought about, directly by Christian teaching, and indirectly by the Christian influences brought to bear on public education, I hold that we have no reason to be ashamed of the efforts that have been made for the propagation of the Gospel in

* From a Paper by the Rev. R. Caldwell, Church Missionary in South India.

India,—efforts, without which neither the mental and moral enlightenment we see spreading around us, nor any of the fruits of that enlightenment, would have had any existence.

The special object aimed at by Christian men, the conversion of individuals, may only partially have been accomplished; yet, the means they have used for the accomplishment of this object have brought into existence, perhaps without their intention or even contrary to their wish, a whole class of agencies of a more or less decidedly Christian character, by which national results of the greatest possible importance have been produced.

The natives of this country, the educated no less than the uneducated, perhaps I might say the educated in a still greater degree than even the uneducated, are slow in acting on their convictions, timid in resisting popular prejudice, and sensitive in an extraordinary degree to domestic influences. Hence it may happen that the whole mind of India will have to become leavened with Christian ideas, as thoroughly as the mind of the educated class now is, before any great movement of the masses towards the public adoption of Christianity commences. We ought not to doubt, however, we cannot doubt, of final success. "The vision is yet for an appointed time, but at the end it will speak and not lie. Though it tarry wait for it, because it will surely come;" and when it does come, it will probably be found that it is all the more complete and harmonious in consequence of having been long deferred.

When we come to the direct results of the propagation of the Gospel in India, I fear I must expect that some who have accompanied me hitherto will now stop short or range themselves on the other side.

The Native Christian community in a mass should be compared, not with particular individuals in the English Christian community, but with an equal portion of the mass of that community. Each community has its nominal Christians, in a greater or less degree restrained and improved by their knowledge of the truth; and each has, or professes to have, its real Christians, sanctified by the truth. The mass should therefore be compared with the mass, the select few with the select few. If we have been speaking of "Native Christians," and have been using the term in the wide meaning it has in that connection, as denoting Native Christians in a body, without discrimination of class from class, it will not be fair to employ the word in another sense, as soon as we begin to speak of English Christians,

denoting then, not the English community in a mass, which is composed of Christians by profession in a mass, but only such English people as we consider to be Christians indeed. If, for instance, we wish to estimate fairly the 80,000 Native Christians in this and the neighbouring district, we must compare them, not with the select few of the English religious class, or with the larger but still limited number of the English respectable, well-principled class, but with any mass of 80,000 English people taken indiscriminately, educated and uneducated, religious and irreligious, reputable and disreputable. It matters little whether we take the entire mass of the inhabitants of an English town with a population of 80,000, or the whole of the inhabitants of a country district in England containing a like population, or 80,000 of the English resident in India, including all classes—gentlemen, artificers, and private soldiers.

When the comparison is conducted after this manner, it will probably be found that they who were at first most desirous of instituting a comparison between the people of England and the Native Christians, for the honour and glory of their own race, will be the first to wish it to be dropped. It is very desirable indeed that such comparisons should be dropped, especially if one of the races compared should be found to insist on making itself a judge in its own cause. Sweeping condemnations provoke only sweeping retaliations. When any Christian race, how highly soever it may be endowed, and how great soever may have been its services to mankind, exalts itself above every other race, in the fashion in which the Jews exalted themselves over the Gentiles, as described by St. Paul in the second chapter of the Epistle to the Romans, when it sets itself up as a "guide to the blind, a light to them that are in darkness"—a standard of universal excellence, a universal and infallible judge—it naturally draws upon itself the Apostle's rebuke, "Thou art inexcusable, O man (O people) whosoever thou art that judgest, for thou that judgest doest the same things."

It were much more becoming for each race to humble itself in the dust before God on account of its deficiencies, than for either to profess to be ashamed of the other. It were better for each to pray, with the publican in the parable, "God be merciful to me a sinner;" than for either to thank God, with the Pharisee, "Lord, I thank thee that I am not like this (Indian—or that English) publican."

Setting aside all prejudices of race and colour, the following may perhaps be accepted as a fair view of the relative position of the two varieties of Christianity.

Indian Christianity neither rises so high nor sinks so low as English. England is a country of bright lights and of deep shadows. In India, or rather in the Indian Christian community, bright lights and deep shadows are almost unknown; and we see generally instead the equable gray light of a dull day. If there are fewer specimens of great excellence in the native community than in the English, there are also fewer specimens of great depravity. The great gifts which God has bestowed on the English race are oftentimes turned by the devil into great crimes. The Indian race, less highly gifted, possessing less to answer for, has a smaller reward to expect and a lighter punishment to fear.

Hitherto I have been speaking of the Native Christian community as a whole, with the view of ascertaining whether we have any reason to be ashamed of the gospel of Christ, with respect to the results it has produced in it as a community.

It remains that I should say something of a class included within that class, the class of persons who really believe what all profess to believe, and to whom the gospel is "the power of God unto salvation." Here I expect to be met with the expression of a doubt whether any such class of persons is to be found in the Native Christian community; and possibly this may be followed up by the expression of a doubt, which is almost as common, whether any such class of persons is to be found anywhere.

I admit that the Native Christians, who are to be regarded as earnest, consistent Christians, form only a small minority of the total number; and will not this have to be admitted to be the case in every portion of the Christian Church? But if the existence of any real Christians whatever in the Native Christian community is doubted, it may safely be affirmed that the doubt proceeds from persons who are unacquainted with the interior of our missions. If it be objected that the existence of this class of persons depends on the testimony of missionaries alone, who are interested parties in the case, and is not confirmed by the testimony of judges, magistrates, and other official persons who are brought so largely into contact with Natives, I reply, how could it be otherwise with respect to an entire half of this class—the women, who are never seen or heard of by any Europeans but the missionaries? How could it

be otherwise also with respect even to the men belonging to this class, except under some very extraordinary circumstances, seeing that it is of the very essence of the character of such persons that they are not litigious or quarrelsome, and that they do not "strive or cry, or cause their voice to be heard in the streets." I may add that if the judges and magistrates in England differed from the people of the country in race, caste, modes of life and language, and had no means of forming any opinion respecting the existence or otherwise of real Christianity amongst the mass of the people, except from the impression produced in their minds by the parties who appear before them in their courts, the opinion they arrived at respecting English Christians in general would probably be far from being a favourable one.

I can bear testimony from my own personal knowledge—and my testimony is that of a person who has long had excellent opportunities for ascertaining the truth of what he says; I can bear testimony from my own personal knowledge to the existence amongst the Christians of this country of a class of persons, small in number, but "precious in the sight of the Lord," who have a right to be regarded as real Christians. They are a small, but an increasing class; and I hold that, taking fairly into consideration the educational disadvantages and the comparatively low social status of most of their number, they will bear a comparison with any Christians belonging to a similar station in life in England or anywhere else. Remembering that we never can know the private life of any class of people in England so well as we know the private life—it that can be called private which is perfectly public—of Native Christians in this country, I maintain that the real earnest Christians of our Indian missions have no need to shrink from comparison with the real earnest Christians in a similar station in life and similarly circumstanced in England or any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but like. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings, and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better church-goers, yet freer from religious bigotry, and, in proportion to their means, more liberal than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imper-

fections; on the contrary, living amongst them as I do from day to day, I see their imperfections daily, and daily do I "reprove, rebuke, exhort," as I see need; but I am bound to say that when I have gone away anywhere, and look back upon the Christians of this country from a distance, or compare them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression in my mind than their imperfections. I do not know a perfect native Christian, and I may add that I do not know a perfect English Christian; but this I see and know, that in both classes of Christians may be traced distinct marks and proofs of the power of the gospel—new sympathies and virtues, and a new and heaven-ward aim.

I will add a fact which must necessarily appear

a very convincing one to myself. There lived a native Christian a few years ago—rather I should say there lives, for he still lives with God—with respect to whom I am able to say—and I say it without any disparagement of Christian brethren of my own nation, that I derived more benefit from my daily intercourse in daily labour with that ever earnest, ever humble, ever spiritually-minded man, than I did from any other person whatever during the whole period of my labours in these parts. I boldly say, therefore, that I am not ashamed of the gospel of Christ, or of the efforts that are being made for its propagation in India. I see that here, as elsewhere, "it is the power of God unto salvation to every one that believeth;" and my only anxiety is to see the number of persons that really believe increased.

MEDICAL MISSIONS.—HOSPITAL AT PESTH.

THROUGH previous notices in the pages of *Christian Work*, this institution is already, in some measure, known to our readers. It was opened on the 1st January, 1866, by the Rev. Rudolf Koenig, Missionary of the Free Church of Scotland, in connection with the German Protestant congregation at Pesth, of which he is pastor. The hospital was intended for two classes of patients, the poor and the stranger; and during the first year of its operations, it has ministered to 59 in-door, and 109 out-door patients. Of the 59 who were treated in the hospital, 45 were cured, 8 partially cured, 3 died, and 3 still remain under treatment. Thirty-one of these were Hungarians, the rest natives of Saxony, Prussia, Austria, Bavaria, France, Italy, and Poland. This hospital is the first of the kind which has been established in Hungary, and the object of the founders was to make it a parent and a model institution for the country. Their principle was to nurse the sick, not by means of paid officials, but by the voluntary labours of those who, out of love to Christ, the great Healer, had given themselves to this work of mercy, and who had acquired skill in the art of nursing by a regular training under medical men. They accordingly applied to the well-known establishment at Kaiserswerth, and, in due time, three deaconesses were sent to Pesth. On the outbreak of the late war the managers felt it their duty to place their

services at the disposal of the military authorities; and the result proved that, by the blessing of God, the hospital more than realised the expectations of its friends, in the efficiency both of the nursing and of the medical treatment, and in the happy Christian influence which it shed abroad. Its success is attested by the united acknowledgments of the magistrates, the commanding officer of the garrison, the sufferers to whom it ministered relief, and the numerous visitors who had an opportunity of inspecting it. Among the latter was H.R.H. the Crown Princess of Saxony, who visited the hospital on the 22nd of August, and who warmly expressed her gratitude for the kindness shown to the wounded Saxon soldiers, and contributed a handsome donation to the funds of the hospital.

It was felt from the commencement that while the benefits of the hospital should not, as a rule, be bestowed gratuitously, the terms of admission should be fixed so low as to be within reach of the poorest. It was accordingly arranged that on payment of 2½d. per week, any member of the community should be entitled to admission in case of sickness, and that by payment of twice that sum, the father of a family should secure the same privilege to all the members of his household above ten years of age. The right to admission commences after three months' payment of the weekly contribution. Non-subscribers are

admitted at the charge of 9d. per day, but in cases of very poor applicants, special provision has been made by the managers. The weekly payments are made through female collectors, members of the congregation, and the number of subscribers is 106.

One great object which the managers have kept in view is the establishment of free beds for the benefit of poor strangers, by collecting such a sum that the yearly interest would cover the expense of them. They estimate that about £200 would be required for the endowment of each such free bed. This object has been liberally supported by the contributions of friends in England, Scotland, Germany, France, and Switzerland; and it is hoped that the success with which the hospital has been blessed, will encourage its friends in all countries to continued efforts in its behalf.

The yearly financial statement of the hospital shows that the entire sum collected at home and abroad was £890.

The first outlay for establishing and furnishing the hospital was.....	£255	0	0
Current expenses for the year.....	235	0	0
Amount set aside for endowment of free beds	315	0	0
Balance on hand	85	0	0
	£890	0	0

These sums are approximate, the accounts being kept in Austrian currency.

The annual report of the hospital, from which the above facts are, for the most part, derived, has recently been published in German and Hungarian, and has awakened great interest throughout the country. A few days ago Mr. Kœnig received a letter from a Protestant pastor in a distant part of Hungary, enclosing a contribution for the hospital, which the writer entitles, "the first of my subscriptions." To the many in Hungary who are not familiar, as we are, with such works of mercy, it appears startling and altogether unheard of that men and women should undertake such a work from motives of love alone, and without any capital to depend on; and to them the hospital is a powerful witness to the reality of Christianity.

A recent letter from Pesth says, "We heard a fortnight ago of a Saxon soldier still left behind, a last solitary one, in the garrison hospital. He had been many months ill of typhus fever in another part of Hungary, and recently removed hither. His friends believed him dead. When his case was reported to us, Mr. Kœnig applied next morning for his removal to our hospital. Major ———, whom Mr. Kœnig knows well from his frequent visits to that hospital last summer, immediately gave orders for the poor fellow's transfer. Any one coming out of a town hospital, to be nursed by our deaconesses, feels like entering upon a new existence; the gratitude expressed, and the blessings on the hospital and its founders are unbounded. Major ———, "begged our messenger to convey his warmest regards to Mr. Kœnig. 'Tell Mr. Kœnig,' said he, 'that I thank him cordially for all he has done, and is doing, for the soldiers.'"

In order to form a correct estimate of the efficiency of the Protestant hospital, it must be kept in view that the Austrian officials who have acknowledged its value, are not unacquainted with hospital organisation, but that, on the contrary, the hospitals of Vienna are acknowledged to be among the best in Europe.

The facilities for the circulation of the Word of God and religious instruction, are thus greatly increased, and have been improved with much encouragement. Interesting details of the work of evangelization are given elsewhere; and they serve to illustrate the medical mission principle, that a door of access is often opened for the Gospel of Christ to the human heart, by a kind and disinterested ministration to the diseases and accidents of the human frame.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson and Co., 77, Lombard Street.

INTELLIGENCE.

England.

(Special Correspondence.)

THE Bishops have adopted a resolution in Convocation to the effect of advising that no change be made in the method of worship, without consultation with the bishop of the diocese. This resolution passed also the Lower House, after much discussion, and a close division. We fear that its practical effect will be small. The bishops, by using the power they have, as by depriving of right to exercise the office of curate in their diocese, those who take part in the Romish services at St. Alban's, Holborn and elsewhere, might strike a far more effective blow.

The following is a correct copy of a printed paper which was given recently to all persons leaving St. Alban's:—

“SAINT ALBAN THE MARTYR, HOLBORN.—A priest will attend in the sacristy to hear confessions at the following times:—

Wednesday:—10 a.m. to 12.30, 2.30 to 7.45, and after Evening Service; for any who may desire it.

Friday:—2 to 6 p.m.; for women only.

Saturday:—10 a.m. to 12.30, for any one; 2.30 to 6 p.m. for men only; 6 to 7.45 for girls only; after Evening Service for any one.

“Those waiting for confession are requested to take their places in the side seats of the north aisle, as near the chancel aisle as possible, but not in the aisle itself. Those at the back will fill up the places in front of them as they are vacated, but are earnestly desired not to come into the sacristy out of their turn. Having made their confession, they will return into the nave of the Church for private prayer.”

“If any cannot possibly come at these times, they should speak to one of the clergy; but all are specially entreated to conform to them if possible.”

A series of lectures is being delivered in St. James's Hall, under the auspices of the Committee of the Church Association, on Romish doctrines. The first was by Dr. McNeile on

Priesthood. The following extract from a letter to the *Times*, to do away with a misunderstanding, gives the gist of his argument:—“The objective presence is essential to what is called the eucharistic sacrifice; but a sacrifice for sin involves death—i.e., the shedding of blood, without which there is no remission. It is vain to attempt to retain the reality of sacrifice, and at the same time to deny the reality of death. The language of the Church of Rome betrays this. The word used to describe the act of offering is *immolare*, to kill; and the word used to describe the thing offered is *hostia*, a victim. Let our brethren who long for union with Rome tell us, do they immolate our Saviour in the eucharistic sacrifice, and do they hold Him up for adoration as a victim? If they say no, then there is no sacrifice for sin. If they say yes, our answer is, in the words of St. Paul, ‘Christ, being raised from the dead, dieth no more.’ Who are they, then, who presume to offer Him again—to bring Him down from heaven, and offer Him up to heaven as a sacrifice for sin? Who are they who thus crucify the Son of God afresh? Who but they who believe not in his one offering, once offered? Who but they who cannot trust in what God has done for the forgiveness of sin, but are continually asking Him to do more, or aiming at doing something themselves?”

The *Weekly Register* boasts that, within the last year, about a thousand converts have been added to the Church of Rome, in the west districts of London.

A judgment has recently been given in the Privy Council which affects the position of all churches not connected with the State. Curiously enough the case comes from South Africa, which is troubling, also, so much the Establishment. A minister in the Dutch Reformed Church has been ordered to be reposed in his congregation, after having been expelled for heresy. “The Privy Council,” says the *Weekly Review*, “in dismissing the appeal, has confirmed the judgment of the court at the Cape, and though studiously striving to make the question appear as one of emoluments, has at the same time decided the far more important principle, that the decree of a civil court absolutely

reverses the sentence of a spiritual one, and that a civil court can restore to a spiritual office. In the Cardross case, the Free Church considered itself to have gained much when the judges admitted that their reduction of a sentence could only reach civil and patrimonial interests; by the present decision, as was apparent from Lord Westbury's remarks during the pleadings, such a distinction is not recognized."

An interesting narrative is published of the work of a Mrs. Bartlett, in connection with the Metropolitan Tabernacle. She took up a bible class for women about six or seven years ago, at which the attendance averaged about three. With some expressions of fear she undertook it at all, for she was suffering from heart disease. In a month it increased to fourteen. At the opening of the Tabernacle it numbered fifty, and now the average attendance is from 700 to 800. The major portion consists of women between the ages of 30 and 70. "Some idea of the results which have followed Mrs. Bartlett's mission may be gained from the fact that upwards of six hundred of its members have joined the Metropolitan Tabernacle church during the past six years. Indeed, nearly one hundred were received into the church in 1865 from the class. Then there are those who, either from convenience or in the order of God's providence, join other churches; so that the aggregate results are truly glorious. A large number of the converts are distributed throughout the country; some are in foreign lands; many are engaged in mission work, either adopting the same method as that followed out by their instructress, or going from house to house administering the Word of Truth. As in other missions, it is noteworthy that the worst characters make the brightest saints; for forgiven much they much love." Numbers of most interesting cases of conversion of the reprobate have taken place in connection with this class; the head of which holds her life, as it were, in constant jeopardy.

Mr. James Hatley Frere, well known as a writer upon prophecy, for whom Edward Irving had so much reverence, and by whom he was greatly influenced in his prophetic views, died recently at the advanced age of eighty-eight. Mr. Frere's views were certainly remarkably confirmed by events. The *Record*, in noticing his death, mentions the following facts:—"It was when the year 1847 was ending, without the arrival of any one of the great events with which he expected the year to close. But, musing on the disappoint-

ment of his calculations, he bethought himself that the *ecclesiastical* year begins on the 25th March, and consequently did not end till 25th March, 1848; but he frankly acknowledged that if Europe continued unshaken by any political earthquake up to that date, he must be in error. But so confident did he in the interval become, that on Friday, the 18th of February, he sent an advertisement to the office of the *Record*, too late for insertion, but which appeared on Monday, the 21st, repeating his conviction that Europe was on the eve of a great political and prophetic convulsion. . . . On the 13th April, 1859, on the eve of the Italian war, he published his opinion that the tyrannical reign of Austria over Italy must be drawing to a close, and, therefore, that if a war took place Austria must succumb."

Scotland.

(Special Correspondence.)

An important meeting has been held in Glasgow, in connection with the United Presbyterian Church—to stir up greater interest in the work of missions. Dr. Somerville, Secretary of the Foreign Missions, made a strong appeal. Speaking of the mission in Rajpootana he said that there were, surrounding the province of Ajmere, Rajpoot States with a population of 17,000,000, among whom there was no mission but that of their own church. "To do the whole work there were now only seven ordained missionaries and one medical missionary, and forty day-schools, which were attended by 15,000 children. But what were forty missionaries to the inhabitants of Rajpootana? It would require 15,000 missionaries to supply them with the amount of religious instruction which the people of Scotland obtained. At any rate, there should be 100 missionaries in that vast district, and he did not think it was beyond the power of the Church to maintain that number. An expenditure of £50,000 would be sufficient; surely that sum could be raised? Let them consider that the annual income of all classes in Scotland amounted to a total of £50,000,000, and yet that for foreign missions not more than £80,000 a-year were given. Was this creditable to Scotland—the most Christian and the most highly-favoured nation in the world?" Mr. McGill stated a startling fact, that, whilst the mission funds were increasing by thousands, the number of candidates for missionary work was decreasing, year by year.

The Union Question is still that of chief interest. The sky begins again to brighten, and, as the period of the meetings of the Supreme Courts approaches, more confidence is felt by those anxious for union. The extreme men in both the Free and United Presbyterian churches will, it is expected, be in a very marked minority.

An overture has been brought before the Established Presbytery of Edinburgh, pointing to union with the Free Church; but it is not likely to meet with much support on either side. It is to the effect:—"That the following overture be transmitted to the General Assembly:—Whereas it is highly desirable that a reunion between the Established Church of Scotland and the Free Church of Scotland should be effected, and whereas such reunion can be successfully accomplished only when the Legislature, by Parliamentary enactment, recognises the jurisdiction of the Church in spiritual matters to be co-ordinate with the jurisdiction of the State in civil matters—It is humbly overtured by the Presbytery of Edinburgh to the General Assembly, indicted to meet at Edinburgh on the 23rd May, 1867, that the General Assembly shall take such steps, either singly or in conjunction with the Free Church, as shall procure such Legislative enactment, and effect such reunion."

Lord Ardmillan, one of the judges of the Court of Session, presided recently at the annual meeting of the National Bible Society of Scotland. He referred thus in his speech to the question of Inspiration:—"The foundation of our Society—the ground on which we hope for blessing and for success—is, that we accept and believe the Bible as the inspired Word of the Almighty—as the only infallible standard of faith and practice. How that inspiration has been effected we do not precisely know. Cavils have been raised on this point. We have been told that we must either abandon the theory of plenary inspiration or admit that the writers of Scripture, being mere hands, cannot corroborate each other. I decline to accept either of these alternatives. To me it is plain that the men who wrote the books of Scripture were not mere passive instruments. It is one of the peculiar beauties of the Bible, giving it a charm and a power over our hearts and convictions, that it bears distinct marks of the fresh, real, and varied individual character of the authors of the several books. Be the mode of inspiration what it may, we know that the measure is complete, and that the inspiration of Scripture is real, plenary, and certain; and in

that knowledge and assured belief we circulate the Bible as a revelation from heaven. In the present day, attempts are too often made to represent the Bible as opposed to the discoveries of modern science. But let us remember—1st, That the scriptural record is not a scientific treatise; 2nd, That the construction, the ascertainment of the meaning, of Scripture, in its own words, in relation to its context and whole scope, and in relation to all known truth, is within the region of prayerful and reverent inquiry; and, 3rd, That it is as unreasonable, as it is rash and presumptuous, to place in opposition to Scripture the speculations of a progressive science confessedly still in its infancy and uncertainty. . . . Hitherto the effect of all safe and true progress in science has been to illustrate and confirm the Divine Record. . . . We have won a great victory by opposing reason to human authority; we must not seek to maintain our ground by opposing human authority to reason."

Ireland.

(From our own Correspondent.)

THE pastorals of Cardinal Cullen are issued with such constancy, that they can scarcely be equal in interest. Each of them may be expected to harp upon penal laws and sad stories of the past, and, while professing to soothe, needlessly to irritate the people against the government and religion of Great Britain. The querulous tone of Romish priests, and their habit of keeping up old grudges and keeping open old sores, form a great obstacle to the pacification and welfare of this island, and are pursued with so marked a policy as to betray that the Church of Rome, having lost its hold upon the country, strains every nerve to retain its hold upon the Celtic race. The last Cardinal epistle, however, makes vigorous use of a letter inserted in Whately's Correspondence, and which unquestionably, like much else that has appeared in that book, needed explanation. "I cannot openly support the Education Board as an instrument of conversion," Whately wrote: "I have to fight the battle with one hand, and that my best, tied behind me." There can be no doubt about his meaning—that if Protestants would only take a larger view of the country, they would see that the errors they were fighting directly were indirectly yet effectively assailed by the great system of education; that the spread of enlightenment would lessen the hold of superstition. There can be no doubt that he was honest and fair in desiring

the best education for the people, that it was the result of that education he foresaw, and that he would never have supported the system as an agency for proselytism. All this, which is perfectly transparent, is passed by for the sake of the triumphant retort. "Should we not look with great suspicion, and even with fear, on the mixed system declared by Dr. Whately, one of the most acute reasoners of our times, to be the fittest engine for supplanting the true faith, and undermining the true church? and should we not insist on having Catholic schools, Catholic colleges, and a Catholic university, in order that we may not fall into the pit prepared for us by men of boasted liberality, who pretend to be fighting for us with one hand, but who are labouring for our destruction with the other and the better hand, and perfidiously assailing us with their poisoned shafts, when we are at least prepared to repel them?"

At Dundalk, where he was festively received, and where "ladies and gentlemen were accorded the honour of kissing the pastoral ring," the Cardinal went out of his way to repudiate any endowment of the priesthood. "We will accept of no fetters from the British Government, be they of brass, or silver, or gold. But we demand that the enormous sums which are now devoted to maintain a Protestant ascendancy among us, alien alike to our country and our faith, be set aside to form a special fund for the use of Ireland, to be applied to appropriate objects, and especially to the promotion of works of charity and religion, and to the development in every way of the talent and resources of this island."

It is ludicrous, however, to find in the address presented to him by the clergy, that though the greatest master of ecclesiastical abuse in Ireland, "the bitterest enemy of your cause cannot say that you ever stooped to return reviling for reviling." The education which he considers best for the country he recently expounded in speaking of the Christian Brothers' schools, where "the children are well trained, theoretically and practically. They are perfectly instructed in the knowledge and practice of our holy religion. They are trained to practise everything prescribed by our Holy Catholic Church. If any one would call here during the week, he would see the number of children from the schools who come down here and attend round the confessional, in order to be able to receive the sacrament of penance."

This monastic schooling is his *beau idéal*; and instructions have been given to make it, if possible, imperative. Either the Roman Catholic

schools of the National Board will be allowed to develop themselves after the monastic principle, or the children will be suffered to remain untaught, and the blame of their ignorance cast upon the bigotry of the Government. Mr. Clive, the member for Hereford, was anxious to establish a school on his Mayo estate, and proposed, while putting it under the Board, to have Roman Catholic teachers. The parish priest "under orders" interposed, and would only sanction the project if the school were absolutely vested in himself and some other Roman Catholics. Otherwise he threatened "trouble and disagreeable measures," which he explained to mean the extremest spiritual censures launched against teachers and parents. Mr. Clive, however, persevered, with what results has yet to be seen. A curious paragraph at the close of Cardinal Cullen's last pastoral intimates that spiritual measures are not always the most effective, and that he is not so reconciled to the silver age of toleration as Archbishop Manning. As the Church, he says, "humbled the crescent and defeated the Turks at Lepanto and Vienna, so she will stretch out her arm in our days and put to flight the rationalist, the infidel, the socialist, the revolutionist, and all those who have conspired against the stability of society and the welfare of religion." Lepanto and Vienna were not fought, as well as we remember, with spiritual weapons.

Meanwhile the battle for the principle of united education is fought with great persistence, by the Presbyterians chiefly, though other bodies of less importance join them. Influential public meetings are held in all the principal towns of the North, the Presbyteries and congregations are petitioning against the threatened change, deputations have waited on the Lord-Lieutenant and the Premier; and it is said that Lord Derby has affirmed that the adoption of Mr. Fortescue's obnoxious proposals would overthrow the present system.

Trinity College has lost her Provost, the Rev. Dr. MacDonnell, who entered Trinity in 1801, took his fellowship in 1808, was appointed Professor of Oratory in 1816, has been Provost since 1852, and died at eighty. His death has created a vacancy, for which a hot contest has been waged in the press; one section advocating Dr. Todd, the learned historian of the early Irish Church and a representative of High Church opinions, and the other advocating the Vice-Provost, Dr. Lloyd, whose eminence in science is European, and whose ecclesiastical principles are supposed to be liberal.

A series of religious and philanthropic meetings has been held in Belfast during the month. The *Bible and Colportage Society* reported 26 colporteurs in Ulster, 6 in Leinster, 6 in Munster, and 12 in Connaught, or 50 in all; while there are still seven counties without a single colporteur. Our agent in Ulster reports that—"During ten months I have held 170 prayer meetings, have read 1080 chapters of the Word of God. Many of the people among whom I labour cannot read. The lower class of Protestants do not attend any place of worship—I should say fifteen out of every twenty. Some Roman Catholics do not attend mass. I have access generally to Roman Catholics, and visit twenty-eight to thirty-four families of them every month: never have been repulsed but once in two years. During the last month of 1866, a colporteur in Munster sold books, &c., to the amount of £10 17s. 7d. Another in the same province, during the same month, sold to the amount of £10 0s. 8d. A colporteur in Ulster during last year (1866) sold Bibles, &c., to the amount of £139 4s. 6d." The total sales of the year have been 81,419 books, including the Scriptures, and 464,294 periodicals, and the total value £4424 10s. 0½d.; being an increase over the year before of 105,663 publications, and of £891 3s. 2d. in value of the sales. The Society has undertaken the publication of *Plain Words*, a monthly paper addressed specially to Roman Catholics, and standing alone, both by its excellent editing and its right spirit, among the few magazines that have a similar aim. The *Presbyterian Sabbath School Society* reports 749 schools, 6,386 teachers, and 46,550 scholars, an addition to last year of 51 schools, 448 teachers, and 1,832 scholars. As many as 32,563 books, being class books, have been sent out from their depot during the year, almost half of them free, and including 10,654 Bibles and Testaments. At the same time more than £200 worth of books have been supplied to school libraries. The *Presbyterian Orphan Society* reported at its first Annual Meeting £5,700 paid into the treasury, of which the annual subscriptions amounted to £1,391. Then donations were specially mentioned, one of £500 and a second of £250, by persons not belonging to the Presbyterian Church; and the third of a soldier who wrote "from Benares, in the East Indies, on 2nd July, 1866, to his minister, sending the sum of £5 12s. 3½d. to his wife—"The balance of 12s. 4d. I send through you, as my donation to the Presbyterian Orphan Home, which I hear is in process of erection in Belfast. I feel that such

a noble Christian work calls for every member of the Church to give according to their respective means. I, through your reverence, present my mite, together with my prayers to Him who is the Chief Corner Stone."

Instead of a subscription, one gentleman takes entire charge of an orphan; and 175 orphans are now in charge of the Society, which has thus adopted the children of a clergyman, a physician, a lawyer, an artist, a schoolmaster, a commercial traveller, 11 farmers, 36 tradesmen, 12 business men, 2 gardeners, 1 road contractor, 8 soldiers and police, 1 sailor, 3 house servants, and 22 labourers. Some of the children have been rescued from what it may be feared was hitherto not an uncommon fate—their adoption of the Church of Rome; and the need of the Society is sufficiently shown by the 111 fresh applications for admission. The *Protestant Reformatory* at Belfast has admitted 11 boys during the year, and has at present 44, while only one of all that have left has fallen back into crime. It is not surprising that, under these circumstances, the Governor finds no difficulty in obtaining employment for the boys. The farm, which gives employment to 25, added £179 to the Institution by its profits for the year; the specimen of tailoring and shoe-making sent to the Congress at Manchester were considered among the best shown; and the cost per head, including all expenses, does not seem large at £20 18s. 4d.

Archbishop Kieran, the new Roman Catholic Primate, has been consecrated with great pomp at Dundalk, and Dr. Bernard, Bishop Plunket's successor, has been enthroned at Tuam. At the latter ceremony Dr. Trench, the senior clergyman of the diocese, declared that when he read the appointment in the papers, his exclamation was Thank God! and Mr. Kirwan for the laity affirmed that "if the election had been made by them, the appointment is the one they would have confirmed."

Among the nominations to the Moderatorship of the General Assembly are the Rev. Dr. Kirkpatrick by the Presbytery of Dublin; and the Rev. Robert Montgomery, missionary of the church in India, who is at present in this country, and who has been nominated by many of the Presbyteries in Ulster. Dr. Hall, of Dublin, and Dr. Morgan, of Belfast, have also been nominated.

The Rev. Dr. Denham and the Rev. Dr. Hall have been appointed by the Presbyterian Church as a deputation to the Presbyterian Churches in America at their Assemblies in May.

France.

(From our own Correspondent.)

NAPOLEON III.'s speech at the opening of the Chambers, commences thus:—"Since your last session, grave events have arisen in Europe. Although they have surprised the world as well by their rapidity as by the importance of their results, it would seem, according to the foresight of the Emperor, that they were fatally to occur. Napoleon said at St. Helena: 'One of my greatest thoughts has been the agglomeration, the concentration of the same geographically-united peoples which revolutions and policy have dissolved, shattered. . . . This agglomeration will take place sooner or later by the force of things; and I do not think that after my fall and the disappearance of my system, there will be in Europe any other grand equilibrium possible than the agglomeration and confederation of the great nations.' The transformations which have taken place in Italy and Germany are preparing the realization of this vast programme of the union of the States of Europe in one sole confederation."

Such is the second toll of the deep bell of warning, of which we said in 1863, "The proposal to re-construct the heaving West, by calling a congress of sovereigns around him in Paris, was no feather cast upon the breeze, no vain tinkling sound, but the alarum-bell tolled by an imperial hand, lest the people should ring the tocsin,—the deep key-note of European destiny, struck by settled purpose,—if not his own, that of the Unseen who leads him on. He may set aside his project for a time as premature, but the onward march of Napoleon is undeviating."

"The spectacle of the efforts attempted by neighbouring nations to draw together their members scattered for so many ages cannot affect a land like ours, all whose parts, irrevocably bound together, form a homogeneous and indestructible body."

There, again, reappears France as the centre of the confederation. No new project. Not to go farther back than 1789, the dominant idea of forming a model nation acting upon others by its example, drawing Europe after it by the happy spectacle of a regenerate people, was rife; and the thought of a universal confederation naturally accompanied it, until anarchy and terror intervened. The thread was dropped but not broken, Cæsar-democracy raises it up, fashions the thought according to events, and a complete re-

construction of the European edifice is at hand. The evolution now accomplishing in France is the advent of Democracy, not in France alone. "The French people," says a journal, "has but one sole passion, that of developing itself freely in all directions to which its bounding growth and genius lead. It wills to live its own life, and fulfil its mission in the world. To fulfil this mission it must be in the van of the nations, and bring the great principles of its revolution into common practice. We would speak clearer still, the French people must be revolution itself—*incarnate revolution*; stop at no consequence of its principles, but organise a new world, new law, new justice, new liberty. Let the Government seek to moderate and regularize this progressive movement, this onward march, and all will be well. But we affirm that it is its interest and will be its supreme wisdom to facilitate—not oppose—this march onward, and this revolutionary movement."

Now, to facilitate this among the people, one of the Democratic journals has set on foot a national subscription to erect in some public square in Paris, the statue of *incarnate France*—the man of whom Goethe wrote: "France produced in him the man the most eminently endowed with all the qualities which characterize and honour this nation, and charged him to represent *France to the Universe*. . . . Depth, genius, imagination, taste, reason, sensibility, philosophy, elevation, originality, natural wit, sense, ease, justness, acuteness, abundance, variety, fecundity, warmth, magic, charm, grace, strength, eagle glance, vast understanding, wealth of knowledge, excellent manners, urbanity, vivacity, delicacy, correctness, purity, clearness, elegance, harmony, *éclat*, rapidity, gaiety, pathos, sublimity, universality, in a word, perfection. . . . The greatest man in literature of modern times, and perhaps of all ages, the most wonderful creation of the Author of nature—a creation in which He pleased to gather into the frail and perilous organization of man all the varieties of talent, all the glories of genius, all the powers of thought—*Voltaire!*" And subscriptions are rapidly coming in from poor and rich, and articles in the daily press, especially the *Siecle*, the paper most read by the working classes, repeated or imitated in the various provincial democratic journals appear, lauding Voltaire; to some he is presented as a rationalist, to some as a *Christian*, to others as the defender of liberty of conscience; in fact, unspeakable efforts are made to find in his works quotations for all tastes and parties, and to bring the whole of France in

subjection to the Genius of Revolution and infidelity.

The rage of the Jesuit party finds vent in bitter articles, diatribes in sermons and bishops' charges, but in vain. Infidelity and Cæsarism-democracy relax their steady grasp for no one. The Pope is called, in the Emperor's speech, the chief of the *Catholic* church; and if republican violence were to threaten the temporal power, Europe would interfere and would not allow an event that would throw such perturbation in the *Catholic* world. The language is unusual; Pius IX. would doubtless prefer being called the chief of the *Church*.

We are still waiting to see the effect of the "crowning of the edifice," in the increase of tether allowed to the liberties of press, speech, and meeting, after the discussions in the Senate. Commentaries have been rife in every tone of thought.

In the Churches discussions are arising about Free and State Churches, between Lutherans and Independents, brought on by reviewing the work lately published in Geneva by Professor Hornung, in answer to attacks by the Free Church party. It is gratifying to follow out a discussion in the journals, carried on without bitterness, but still more so to find the following wise language in the orthodox Lutheran:—"Secondary questions, secondary struggles we wish to see less ardently engaged in; in our eyes they do the great harm of dividing those who defend the Gospel, in presence of the terrific coalition of all the contemporary shades of infidelity. We have something better to do than to impassion ourselves about questions of a secondary order, when Christianity itself is exposed to the most violent assaults." No less dangerous is the temptation to waste time upon deeply theological questions on the Bible, on our Lord's nature, on speculative points; oh! the bodies ruined, and souls lost, while the shepherds are trying scientific experiments to explain *why* the pasture is nourishing, instead of leading their flocks straight in! This is the bane of our young theologians; Heaven stop them in their intoxicating draught of science falsely so called, or send us men who can feed the sheep! Just as far do those err, but they are few, who proscribe all science as a satanic invention, who eschew works of skill and art, and admire none of those things of which Isaiah speaks, as *coming also forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working*. Let science be handmaid, and not mistress, and all is well. But the thin edge of the wedge is in the Free Churches, and the

hammer of inexperience is striking blows upon it that cause many to quail for the future.

The Consistory of Caen had decided in November last, that all electors should make a verbal declaration of Evangelical faith, both when their names were put down in the register, and when called upon to vote. Such a turmoil of opposition was raised (the declaration was of adherence to the *Apostles' creed*), both in and out of the Consistory, that the venerable body resolved to reconsider the point, and gave its fresh decision last month, that the declaration should be required from the elector only once, on his enregistering his name, and that the wording of it should be slightly modified. Instead of being, "you adhere to the Evangelical faith, such as it is summed up in the *Apostles' creed*," it runs thus, "You declare that conformably to the liturgy of the Reformed Church of France, you adhere to the Christian doctrine revealed in the sacred books of the Old and New Testaments, and of which we have an abridgment in the confession of faith commencing thus, I believe in God the Father Almighty, &c." A fresh burst of indignation from Rationalists in the Reformed Church, and infidel writers without, holding up the Consistory to reprobation, as having committed abuse of power, &c., is the consequence. Surely we are in the crucible! Enemies on all sides, without, within. But in the midst of temptation coming in like a flood, the man behind the wall pours in hidden supplies of oil, and so the fire is not quenched.

The work of God goes on, silently, inostensibly; practical loving Christianity is ever the same power; souls *are* saved; saints *are* edified; but it is here and there one, with now and then blessed exceptions, as at a place in the South whence the President of the Young Men's Christian Union writes, not a week ago, to your correspondent: "We are fifteen members in our union, which is about to be increased by ten young men converted a few weeks ago. We are therefore twenty-five, all desirous to spread abroad the glad tidings of salvation to souls who still live in ignorance and unbelief."

The constraining love of Christ is increasingly manifested in care for the sick and sinning. A house of refuge for convalescent Protestant patients on their leaving the Paris hospitals, has just been taken for the benefit of those who cannot be admitted into the already existing and excellent establishment for respectable Protestant women and girls.

Belgium.

(From our own Correspondent.)

THE letters which lately appeared in *The Times* on the working-classes in Belgium, gave a peculiar interest to a statement made the other day in the Chamber of Representatives, by the Minister of the Interior, respecting the progress which primary instruction has made in this country within the last twenty-five years.

The sums paid for this important object amounted in 1843 to 2,651,000 frs.; in 1850, to 4,777,000; in 1860, to 6,783,000; in 1864, to 10,942,000; and they will amount in 1867 to about 12,000,000 frs., or 480,000*l.*, of which a part is paid by the commune, a part by the province, and a part by the state.

In 1843, 2305 communal schoolmasters were paid on an average 26*l.* a-year, and of these 1776 received less than 24*l.* a-year; now there are 3910 with an average salary of 44*l.*, only 152 receiving less than 24*l.* In 1843, there were 164 school-mistresses, now there are 1132, and their average salary has been raised from 18*l.* to 38*l.*

A complaint having been made of the few decorations conferred on these "soldiers of peace and progress," as compared with those bestowed upon military officers of every grade, the Minister said:—"In 1849 my predecessor countersigned four decrees, conferring the Order of Leopold on schoolmasters; in 1858 and 1859 nine; while I have signed eleven." Apart from these honorary distinctions, so highly appreciated by all classes on the continent, encouragement is given to teachers in the form of gratuities, presents of books, and *mentions honorables*. The gratuities, which at first did not exceed 2*l.*, have, since 1862, been raised to 6*l.*, and it has been decided that those who shall have at different times received at least three such gratuities, will be entitled to a corresponding increase to their retiring pension.

The number of schools, which in 1843 was 2,070, was, in 1865, 3,400, and the number of scholars has increased from 160,000 in 1843, to 370,000 in 1865. The result of this progress is, to a certain extent, shown by the fact that in 1843, 44 per cent. of the recruits were unlettered, while, according to the last returns, the proportion of unlettered recruits was only 30 per cent.

The Government does all it can in the way of encouragement, without exceeding the limits within which its action ought to be circumscribed. On the communes themselves devolves the responsibility of promoting and watching over the

progress of primary instruction. Where there is an active and intelligent burgomaster, there is sure to be a prosperous school. He will give his countenance and support to the school-master, make him respected and looked up to, and impress upon the parents their duties to their children. It has been said that "the people which has the best schools hold the first rank among nations, if it is not to-day, it is on the way to become so;" this the Belgians seem determined to apply to themselves, and they are exerting themselves not only to extend to the utmost the benefits of instruction, but also in every practicable way to improve the position and promote the welfare of those who are the teachers of the rising generation.

Italy.

THE WALDENSIAN MISSION.

THE Rev. Dr. Stewart, in a letter to the Continental Committee of the Irish Presbyterian Church, gives a sketch of the present state of the Waldensian Mission:—

"I am happy to be able to inform you that in their own quiet, steady, but systematic way, the Waldenses are making progress, and occupying new stations as soon as they have men on whom they can rely to carry them on. At this moment they have nineteen mission stations in Italy, without including either M. Pilatte's church at Nice, or any station within the precincts of their valleys. The aggregate number of ministers acting as missionaries in these stations is twenty-one; the death of M. Jalla of Genoa having reduced it from twenty-two. In this number is included one who holds at this moment the same rank, as a Probationer called to a charge, as he passed with credit all his examinations for ordination, and would have been ordained at last Synod, but that he was then lying at death's door from inflammation in the chest. He has now so far recovered as to be able to take M. Prochet's place at Pisa. These men have all gone through a long course of college education, and from their education are able to meet any opponent with the Scriptures in Hebrew and Greek in their hands. That is not all; for the Waldensian Church is now exceedingly strict in its examination of all candidates, as to their own spiritual state, and as to their perfect orthodoxy regarding that heart-regeneration without which no man can see the Lord. Taking the number of their

missionaries in Italy at what it was three months ago, before M. Jalla died, you have the little church of the Valleys, numbering in all 22,000 people, giving one missionary to Italy for every 1,000 of its population; and in answer to the charge still made, that they are not fitted to evangelize Italy, I would just ask, What Church on the face of the earth can produce missionary statistics in the same proportion to its adherents? Besides these 21 ministers, this church has 4 lay evangelists, 16 schoolmasters, and 20 schoolmistresses employed at its mission stations. No new station has been opened this year (though preparations had been made to open one on the Adriatic coast, which had to be abandoned for a time, as Genoa could not be left without a settled pastor) but Guastalla and Naples have been strengthened, the former having now an ordained minister, Sigr. Roston, instead of a lay evangelist, and the latter a second minister in the person of Sigr. De Vita, instead of Sigr. Appia; Sigr. Prochet has succeeded Sigr. Jalla at Genoa, and Sigr. Carlo Malan has taken his place at Pisa. Since the beginning of this year, Sigr. Appia, formerly at Naples, has been acting as Professor in the Theological College, Florence, and aiding Sigr. Geymonat in his pulpit services. Dr. De Sanctis preaches in the Waldensian Church, Florence, every Sabbath evening, to a crowded church. The average morning attendance is from 250 to 300. The morning attendance at Leghorn is, on an average, about 400; but as Sigr. Ribetti deems it right to have controversial discourses in the evening, the attendance is very much smaller than in the morning, when he preaches the simple gospel. During the year, a second schoolmistress has been chosen and added to the staff at Leghorn, and a master and mistress have been sent to Rio, in the island of Elba, in addition to a schoolmistress who has been there since the station was opened. Signor De Sanctis (no relation of the Doctor) has been employed during the year as lay evangelist at Naples. Of the nineteen stations, two are served by lay evangelists, both ex-priests, and two by schoolmasters who act as evangelists, while the rest are occupied by Waldensian ministers, assisted by lay evangelists in two of them."

Of the Theological College at Florence, he says:—"Besides the three regular professors, Dr. De Sanctis has been appointed to deliver a course of lectures during the session, and from all I hear he is exceedingly popular with all the students. There are thirteen students this year—

ten Waldensian, and three from other parts. Three of the Waldensians have been provided with bursaries, but for the other seven no provision has been made; and therefore I would plead for them with the societies and friends who have hitherto rendered the students generous and timely support.

The Rev. J. McDougall, of Florence, writes in regard to Venice:—"Three weeks ago I had the pleasure of being present at the first little gathering of seven brethren—the first evangelical Italian meeting ever held in this town. Let us hope and pray that this is but the beginning of a great work. The little meeting of seven has been held nightly and has grown to forty. The small room we hired, an upper chamber, in the house of a valiant woman, whose son suffered in an Austrian prison, and who was yesterday insulted by her priest as a Protestant and a harbourer of Protestants, can contain no more, and many have to leave without obtaining admission. Happily Mr. Turin of Milan arrived ten days ago, having been enabled to find supply for his pulpit at home. A large hall is on the point of being secured, and if Mr. Turin can be released from his work at Milan, and transferred to Venice, a large extension of the deeply interesting and most promising movement here is confidently expected. The Waldenses, whose agent he is, had a right to enter on the work here thus early; for not only are there members of all the Evangelical Churches of Italy gathering here (one from Barletta among the rest), and a goodly band of earnest Venetian youth attracted to the Bible cause, but in the 29th regiment of foot, stationed here for the winter, there are no fewer than seventy Waldensian soldiers. More than 1,000 men from the Valleys, you are aware, are presently under arms in defence of their country. They are dispersed over all the regiments in the service, and not grouped together in local battalions. The result of this is most favourable for the advancement in rank of these Protestant soldiers, who always display better morals and a higher education than men from the other parts of Italy. From this cause especially no fewer than one-third of the Waldensian soldiers, from the parish of La Tour, have risen to hold the position of what we would call non-commissioned officers. Besides Venice there are openings in Verona, where Benedek had a beautiful Protestant Church fitted up, despite the Bishop of the diocese, which might now be utilized for Italian service, and in Mantua, from which an earnest call to Mr. Turin has come,

signed by a large number of searchers after truth.

Two colporteurs here of the British and Foreign Bible Society, who sold respectively 10*l.* and 3*l.* worth of Bibles and Testaments last month, are excellent supporters of the cause. The books of the Claudian Press, especially the Almanac of *De Sanctis*, which are now being introduced to the Venetian public, are obtaining a large sale. All the bishops and priests of Venetia have declared themselves liberals, even the abhorred patriarch of this diocese having wheeled about at the last moment, greatly to the regret of the people. This has complicated the position somewhat, and made the work here to differ largely from that in other provinces, where altar and throne have been in deadly antagonism. The blessing of the National Guard by the patriarch raised quite a hurricane of indignation on the part of these honest shopkeepers under arms. This different attitude of the priests and the unsolved state of the Roman question, has led Signore Gavazzi to postpone his conferences here to the month of January. This remarkable orator, ere yet he knew the truth, preached in 1848 in the Square of St. Mark's, with Manin on his right hand, and Tommaseo on his left.

EXTRACTS FROM LETTERS OF THE BIBLE-WOMEN
OF MILAN.

When I first went to the Military Hospital to see the wounded, I asked some of them how they passed their time, and they told me they would like to read, but that they had no books. I had some of the small editions of the Gospels, and gave them some. They shewed them to their companions, and they also desired something to read. While I was distributing, a corporal approached and began to examine one of the books. —He said they were prohibited, excommunicated and heretical, because they were of Diodati's translation, and without the comments of the holy Church, and many other things; to which I replied with the necessary arguments, so that the corporal, who considered himself rather a learned man, remained somewhat confused, much to the diversion of the soldiers. The next day I went again, but did not see any of the books which I had given them; and they told me that in the night, while they slept, they were taken from them and burned! After this I went many times, and gave them books and talked with them without any opposition.

Went to see a man in the Hospital, at the re-

quest of a certain Mrs. H—. She had found the man living alone without any friends, and had given him assistance from time to time, as he was ill and could not work. When he became worse, and could no longer wait upon himself, she made application and had him removed to the Hospital. Afterwards she sent me word that there was a man in St. Lazarus' Hall, No. 32, that she wished me to visit. I went to him and asked him if he knew Mrs. H.; and as he said "yes," I began to speak with him about his disease and the sufferings of this life, and the rest of that world where there will be no more pain, or sin, or sorrow. His countenance brightened, and he said that was the way Mrs. H— used to talk with him, and that she often read to him from a little book. "The nuns here," said he, "brought me a crucifix, and told me to kiss it and pray to it; but I could not, for it was nothing but an idol, and I told them so. Then they said, 'But are you not a Catholic? your name is so registered on the books.' I said it may be so written, but I am not one at heart; and I do not believe that image can do me any good."

These declarations from a supposed Roman Catholic so rejoiced me that I began to speak freely of salvation by Christ alone, and of his willingness to save to the uttermost. The poor man was so moved that he began to weep, and entreated me to give him a New Testament that he might read it himself. When I handed it to him he pressed it to his heart as though he had found a great treasure. I visited him very often afterwards, and he never wavered in his faith, but was full of joy and love, and often spoke to those who came to his bed-side about the blessed Gospel that makes us free from the vain superstitions and practices of men. I was not with him when he breathed his last, though I left him only two hours before. Those who were around him told me that he repelled to the last moment all the efforts of the priests to perform their ceremonies over him, saying that he trusted in Christ alone. This Mrs. H— is a mother of a family to whom I sold a Testament several weeks ago, and it was by her influence that the truth was first communicated to the mind of this sick man.

I was one day requested to carry a message to a woman who was a stranger to me. While there we had some religious conversation, in which she was much interested and astonished,—and when I rose to leave, she said, "Do you think I shall permit you to go now! No, indeed; this Gospel

of which you speak is too good. I must know more about it, and besides there is a young woman in the next house, in great trouble of mind, and needs to be comforted: come with me, and we will finish the talk there." So she led the way to a small room, occupied by a young widow with her two children, one a little girl of two years, and the other an infant. She told me that her husband died very suddenly four months ago, so suddenly that there was no time for confession and the last unction, according to the rites of the Church, therefore she feared he was not saved. She had given all she had for his burial, and had sold many things from her family to pay the priest to say prayers for his soul; but it was too little, and every body had forsaken her, and her husband was lost, and she feared a curse rested upon her family. I said what I could to comfort her, telling her that the salvation of her husband's soul did not depend upon any thing that man could do for him, but that if he believed in Christ and trusted in Him, he would not be cast off. I repeated to her many passages of Scripture, shewing the willingness of God to pardon and receive the penitent. She had never heard such things, and wished to know where I had learned them. When I told her that Jesus Christ himself had given us these promises, and that he invites all to come unto Him and receive the gift of eternal life through faith in His merits, without money and without price, she was filled with consolation and wonder at the great love of God to sinful man, and begged me to come and instruct her still more. I then left her, and the old woman who conducted me there accompanied me as far as she could into the city, talking rapidly and asking questions with great eagerness, as though she did not wish to lose a moment of time. Then leaning on her crutches, and holding both my hands in hers, with the tears streaming down her cheeks, she said, "I am old and infirm, and cannot understand much; but I wish to learn all I can about this Gospel, for I am sure it is just what I need."

Germany.

(From our own Correspondent.)

A GOOD deal of attention is being devoted now to the question what shall be done in an ecclesiastical point of view by Prussia, with the recently annexed provinces? The question is encompassed with not a few difficulties, and I will just refer to one or two of the solutions proposed. These

countries are Hanover, in which about five-sixths of the population are Lutheran, and one-tenth or twelfth Reformed; Hesse-Cassel, also partly Reformed and partly Lutheran; Nassau, mainly Unionistic; Frankfort, mixed; and Schleswig-Holstein, chiefly Lutheran. The Lutherans in Hanover and Hesse Cassel are hot, those in Schleswig-Holstein are of themselves mild, but are being stirred up by their more zealous brethren. Now in Prussia, as you know, the Lutheran and Reformed Churches have been formally united since 1830, and the type of life and doctrine is marked neither by the exclusiveness of Lutheranism, nor by the latitudinarian coldness of the Reformed Church; in other words, it is Unionistic—it is Evangelical. The strict Lutherans in Prussia, who form a small but compact party, and remind one of the Irish Brigade or Brass Band in the English Parliament, have long been *groaning* under the bondage of the union, as they term it, and wish to have a peculiar "garden walled around" to themselves; and they are trying to make capital out of the difficulties occasioned by the annexed territories. The strict Lutherans in Hanover and Cassel, for various reasons, are also raising a hullabaloo against being subordinated to the "Upper Evangelical Church Council" in Berlin. The Nassauers are afraid of the life and activity which will be imported into their midst, if they are united, as is proposed, with the Rhenish Church; especially the so-called liberals of Schenkel's school. The Frankforters say little, but feel all the more: and the Schleswig Lutherans are also beginning to write letters against being ecclesiastically merged in Prussia. What now are the propositions made by the various parties? First comes Hengstenberg, the leader of the High Church, strict Lutheran, anti-unionistic party in the State Church, in other words, of the Confessionalistic party. He wishes the Union to be dissolved—or something very like it; the Lutheran Churches in Old and New Prussia to be constituted into one "walled garden;" the Reformed Churches to be united to each other as birds of like feather; and the Unionists to be left Unionists. This is in appearance a very innocent proposal; but its carrying out would have disastrous consequences, even if it were possible. It is easy enough to find *clergy* who would thus be segregable and congregable; but the vast majority of the Churches or parishes are far from sharing the narrowness of the exclusive. Where they seem to do so, it is the result of artificial excitement.

The Unionists wish the new lands to be incorporated; to be allowed to have their representatives in the Upper Council; without, however, interfering arbitrarily in their internal arrangements and development.

Bismarck's idea is said to be to leave each Church independent, and united solely under the king. This would be a kind of personal union, and certainly not desirable.

A writer, whose work is noticed at length, in which I would here again most warmly recommend to the attention of all who wish to know what the Church is about in Germany. Professor Messner's "*Neue Evangelische Kirchenzeitung*," (which I would here again most warmly recommend to the attention of all who wish to know what the Church is about in Germany,) proposes that the several churches be disintegrated into smaller provincial churches, with bishops at their head, and united only by a certain subordination to a Higher Court of Appeal, something like Convocation. The main reason urged for this proposal, is that small churches are more manageable, more easily kept alive, and so forth. I think, however, it would be rather a dangerous experiment. I should personally vote either for the union of all under the Upper Council, giving this same Council, and with it the entire Corporation, more independence, more authority, more members, and a greater command of means; or for carrying out to the full the great idea of the late king—to give the Church full independence of the State power, and leave it to manage its own affairs. To this it must come also in the end. But he who lives will see. So are matters situated at present.

The following notice of the numbers of the Roman Catholic clergy of all classes in Austria will be of interest to you. In all there are 55,370. There is 1 patriarch; there are 4 primates; 11 archbishops; 58 bishops; 24 assistant bishops; 12,863 parish priests; 539 ordained professors. There are 720 monasteries, with 59 abbots; 45 provincials; 6,754 priests; 645 clerics; 240 candidates; 1,917 lay brethren. The monasteries are divided among the following orders:—The Piarists have 60; the Reformed Franciscans, 163; the Observant Franciscans, 72; the Conventual Franciscans, 45; the Dominicans, 41; the Cistercians, 48; the Benedictines, 37; the Brothers of Mercy, 31; the Jesuits, 17; the Praemonstratensians, 15; the Basilians (Greek), 26. There are 298 nunneries, with 5,198 nuns. The most numerous are the Sisters of Mercy of

St. Vincent, with 85, and the Ursulines, with 25 nunneries. The value of church property in Austria is 185,672,968 florins, or £18,567,296; the income 19,639,713 florins, or £1,963,971. The archbishop of Olmutz has 300,800 florins; of Prague, 71,680 (florin reckoned at two shillings); the Bishop of Linz, 51,250; the Chapter of Prague, 80,000; the canons of the monastery of Neuburg, 158,000; of Herzogenburg, 51,000; of St. Florian, 95,000; the Templars in Prague, 54,000; the Praemonstratensians in Schlögel, 53,150; in Tögl, 233,000; the Barnabites in Vienna, 54,450; the Benedictines in Mölk, 190,000; the Scots in Vienna, 197,000; in Seitenstatten, 92,600; in Göttwili, 71,600; of St. Peter, Salzburg, 87,500; of Kremsmünster, 191,700; in Admont, 52,760; in St. Lambrecht, 50,200; the Cistercians in Heiligen Kreuz, 93,900; in Zwettl, 50,000; in Hohenfurth, 51,000; in Offell, 87,900. The Jesuits number 7,529. A tremendous power and influence must all these wield.

The Central Committee for Home Missions in Germany is getting up petitions to the North German Parliament for the total abolition of gaming houses within the territory of the New Confederation. There is still a considerable number of such places in the North of Germany—for example, there are either one or two in Mecklenburgh, which are a terrible curse. Indeed gaming is said to prevail altogether to a frightful extent in that Grand Duchy, notwithstanding its strict Lutheranism.

I was told, however, the other day that there is a *regularly organized and licensed gambling saloon at Heligoland*. If this be the case we have no right to throw stones as we do. Perhaps some of your readers may be able to give certain information on the point, and, in case it be so, bring the matter before the notice of Parliament.

Turkey.

MOVEMENTS IN THE ARMENIAN CHURCH.

THE correspondent, at Constantinople, of the *New York Tribune*, writes as follows:—

"For some time past a party in the Armenian Church has been labouring quietly for a thorough reform. The American missionaries in Turkey have laboured among these people for thirty years, and they have succeeded in carrying the Bible into every village. It has been read, and conviction has come upon the Armenians, as a church, that many of their rites and practices

are contrary to the plain teaching of the Scriptures. But church and nation are so confounded in Turkey that thousands have hesitated to leave their church, although they were convinced of its errors.

"Now these thousands are combining to compel the church to renounce these errors and go back to the simple teachings of the Bible. They propose to retain the Episcopal form of church government as better adapted to Turkey than any other. Their Central Committee is in constant communication with Protestant pastors and missionaries, and is drawing up a creed as a basis for their party to act upon. An Armenian paper this week declares that all the young men among them are joining this new movement, and prophesies that it will succeed. I am not quite so sure about immediate success, for the corrupt ecclesiastical hierarchy has unlimited power for evil; but the movement is a striking evidence of the success of the American missionaries in bringing this people back to the Bible as their only sure guide."

SYRIA.

MR. JESSUP, American missionary, gives the following account of a religious awakening at Beirut:—

In the evening, though tired and almost exhausted with having attended five services during the day, I could not refrain from going into the girls' school, which adjoins my house, and from which I could hear the people singing, "Come to Jesus just now," "Just as I am," "In the Christian's home in glory," "Jesus paid it all," and other hymns. I saw that some appeared unusually thoughtful, and told them that if any would like to meet me for special prayer and conversation about their souls, I would come at any time with great cheerfulness.

The next day at noon, Rufka, the teacher, sent me word that some of the girls wished to see me. In the afternoon I went to one of the upper rooms in the new edifice, and three of the older girls came in, their eyes red and swollen with weeping. They said they wished to delay no longer, but begin at once to follow Jesus. I tried to direct them to the Saviour, and we spent a season in prayer. After they had retired, NINE others came in, and all seemed to be earnestly seeking the salvation of their souls. I was so affected that I could hardly control myself. We prayed together, and called upon the gracious Saviour to receive these beloved children as lambs into his own fold.

They promised that night to begin to serve Him, and some of them asked for a room where they might retire and pray alone. My heart was thrilled with joy and gratitude, and yet with trembling, lest these serious impressions should fade away. Yet I believe it is the Lord's work.

India.

UNITED PRESBYTERIAN MISSION IN RAJPOOTANA.*

THE convenient designation of Rajpootana is given to a vast tract of country of which most people know little, although the name is familiar through the prominent place it occupies on the map. Extending from Agra to Sindh and from the Bombay presidency to the Punjab, it is almost as large as the whole of the British Isles and five-sixths the size of the Madras presidency. Its position, however, amongst the provinces of India is as low as its territory is extensive. In every respect it is in a most backward state. This is due in part to the nature of the country, and partly to the inefficient character of the government. Immense regions especially in the west are entirely desert. For a hundred miles, we are told, the traveller passes over hills and valleys of coarse sand. These sand hills are from 20 to 100 feet in height, and in summer the passage is rendered dangerous by the prevalence of sand storms. Now and then a miserable village is met with surrounded by a few corn fields which depend for moisture upon dew and the periodical rains. Brackish and unwholesome water is obtained with difficulty from wells 300 feet deep. In these desolate regions the mirage often excites vain hopes in the mind of the thirsty traveller. Except in the south there is not a river of any size.

The principal inhabitants of the country are Rajpoots, who claim to be descended from the Kshatriyas, the second of the four Hindu castes. They are a brave and handsome people with Jewish features, are haughty and indolent and fearfully addicted to the use of opium. The other races are much lower in the scale. The government of the country is a kind of feudalism. There are no less than eighteen independent states, fifteen of which are governed by Rajpoot princes. Each district and town in these states is under a chief who frequently only yields a

* By the Rev. J. Hudson, from the *Harvest Field*, published in India.

nominal subjection to the rajah. These chiefs, as in ancient feudal times, have more influence over their own people than the king. The lands are held on the tenure of military service in addition to a small rent, each chief being obliged to furnish a certain number of horsemen on the shortest notice. All these states are under the political superintendence of the Governor-General's agent, who resides at Aboo, and to whom each sends a vakeel.

With such an unfavourable climate and divided government there is no wonder that the country has not prospered. As yet there is neither canal, railway, nor telegraph, and good roads are few. The people are sunk in ignorance and superstition. Infanticide has prevailed to a terrible extent, and the country is full of the habitations of cruelty.

Fifty years ago the small territory of Ajmir, almost in the heart of Rajpootana, was taken by our government from Scindia, who had gained considerable hold of the country, and more recently the adjoining territory of Mairwarra has been conquered and annexed. Through British influence this part of the country has greatly improved, and some of the neighbouring rajahs have profited by the example.

Ajmir and Mairwarra have been lately taken up as a mission field by the United Presbyterians, the latest of the British churches that have entered India. Adopting the wise and catholic plan which has been followed during the last few years, they selected an entirely new sphere of labour. As the mission was only begun in 1860, it is as yet the day of small things; a good commencement has however been made. Four stations have been occupied, viz., Beawr and Nya Nuggur, Nasirabad, Ajmir, and Todgarh. At each of these there are two European missionaries and a native catechist, and at two of them a European catechist in addition. The native church consists of 54 members, of whom 20 are communicants, and already 40 schools have been established, with 1,500 scholars. Those who know anything of the slow progress of missions in new and untried countries will not despise statistics like these.

The fourth report which has lately appeared contains much that is cheering, and records the work of intelligent and earnest men. Its most pleasing feature is its unassuming modesty. There is no sign of the least attempt to make the work look as well as possible. The cases of backsliding are circumstantially narrated. Nothing is more disheartening than the falling

away of those of whose conversion confident hope has been formerly indulged and expressed, and there is a natural unwillingness to make more than a bare reference to such cases in reports; yet it is well that nothing should be held back and that those who have fallen should be thrown on the sympathy and prayers of God's people. We want the church to feel deeper interest in our work than is likely to be enlisted by a bare and general summary.

We seldom open a report of Indian missions but the eye falls first on some notice of affliction and death. The Ajmir mission has had its share. Half of the small number of labourers have been afflicted. The wife of one was removed by death before she had been two years in the country, and as she was just entering on a career of much usefulness. One missionary had been obliged to return home, two to recruit at the sanatorium on mount Aboo, and another had been laid aside for several months. A young mission is put to a severe proof by such trials as these.

Some of the cases of conversion recorded are very cheering. No one seems to be admitted into church membership without satisfactory evidence of a change of heart. The accounts are given at length, and the reader is thus able in some degree to judge for himself,—a much more satisfactory plan than to give merely the numbers, at best a very indifferent test of progress.

The work of evangelization appears to be carried on with energy. The evening is the time set apart for bazaar preaching, while the morning is left free for schools and other engagements. At Beawr, after novelty has passed away, the audience continues as numerous and more attentive. Brahmans and Jane Banias alone stand aloof. Merchants from Meywar and Marwar, who have come to the city for the purpose of commerce, listen with interest and carry back the gospel message to their homes. At Nasirabad the despised chamar caste are the most accessible. At Ajmir, in those parts of the city where the work has been most favourably received, attempts have been made to make an advance upon bazaar preaching by transferring the meetings to school-houses, thus ensuring a more quiet and regular congregation. Experience seems to prove that in large towns this course will have to be generally adopted. The morning bazaar is too noisy, and the people we want the most are too busy; so that the congregation is chiefly made up of loiterers. Evening meetings, when conducted with spirit, generally prove attractive.

The Rajpootana missionaries seem to have organized an extensive system of itinerating. In the Todgarh station there is no large town, and the work is therefore entirely in the villages. During the last cold season, in a district containing 43,000 inhabitants, every village and almost every hamlet was visited. The nearer villages are reached by a morning's ride. For a more distant one they start in the afternoon so as to reach the village about sunset. By this time the people have returned from their fields and they willingly assemble in the chattram, which serves also as a resting place for the night. All that is necessary is brought on the back of a camel.

Journeys of considerable length have been made into the native states where the people were generally found willing to listen to the gospel. Large congregations were gathered both by day and night. Sometimes the magic lantern was first exhibited in the meetings after dark to arrest and excite the people. As to the wisdom of this however there may be two opinions. The only opposition met with was in the state of Jeypore. The young rajah of Khetbri showed the missionaries much kindness and entertained them as his guests. It is interesting to find from a recent number of the *Friend of India* that the government has spoken very highly of the conduct of this enlightened young chief. His Excellency in Council says that he does not recollect having read the account of any native administration which reflects greater credit and honour on its head. He is specially recommended to the Maha Rajah of Jeypore and the other chiefs of Rajpootana as worthy of imitation.

The medical mission forms a very important part of the agency employed. Two out of the eight European missionaries are medical men. A dispensary has been opened at Nya Nuggur and has worked well. The medical missionaries have also itinerated through the country, have performed surgical operations and distributed medicines, and have vaccinated thousands. Of all *aids* to the direct preaching of the gospel there are not any that commend themselves so much to our approval as medical missions. Not any have so high a sanction from the example of Christ. Not any are more likely to remove prejudices against Christianity. A dispensary is very much more than a mere bait for procuring a congregation. In that we have very little faith. We want the people to feel that we *care* for them and that the gospel seeks their best interests. We want to arouse sympathy and gratitude and thus find a

way to their hearts. As leading to this result medical missions are invaluable.

The mission is trying the experiment of employing European catechists. Two men who were formerly soldiers in the army and who had acquired a ready knowledge of the vernacular have been engaged to assist the missionaries. They are said to give full satisfaction and appear to labour with zeal and success. Into such a harvest field as India we are glad to welcome all kinds of workers. Many more of the same class might be employed with advantage, were it not for their ignorance of the language of the people.

A mission press is established at Beawr and has been kept constantly at work producing tracts and school-books. Two colporteurs have been employed, supported in part by Mr. Robert Arthington of Leeds, at whose desire they were sent out. The educational operations, however, have been far the most important. At Nya Nuggur there is an orphanage with twenty children. Anglo-vernacular schools have been established at the three principal stations. For village schools, of which there are nearly forty, an elaborate set of rules has been framed. The teachers are to be examined every year at the central school and arranged into three classes. The subjects last time were the Acts of the Apostles, natural history, history of India, geography and arithmetic. There was also a voluntary examination in Dr. Wilson's exposure of Hinduism. Those who pass in the first class are to receive as the fixed part of their salary six rupees per month, those in the second class five rupees, and those in the third four. In addition to this they are paid according to results. The boys in each school are to be arranged into five classes according to their attainments, the subjects for each class being the same in all schools. For every scholar in the lowest class the teacher is to receive one anna, for every one in the fourth two annas, each class increasing one anna, so that if he can raise any to the first class he will receive five annas for each boy. Nothing can be more perfect in theory than these rules, although owing to the variety of circumstances by which schools are influenced they may not be so easy to put into practice. Still any system, although it may be rather complex and some of its results not perfectly fair, is yet much preferable to no system at all. At present in most vernacular schools we have worthless teachers, poor school books, and no plan. Till a regular system can be organized for training teachers, improving the books, and

managing the schools, we shall not see much fruit of our labour.

We can have no task more grateful than to record the commencement of a new mission and to wish it success in the name of the Lord. There are now few countries on the missionary map of India which are unrelieved by the bright spot which marks a mission station. And as fresh centres increase, the circles of Christian influence continue to enlarge around the older ones. Here and there the outer circle from one centre merges into the outer circle from another, and in due time the whole face of India will be troubled. The church seems now alive to the importance of securing all the great centres in the land and of concentrating in them all their available agency. In these centres we must labour on in faith and hope till a church is established and faithful men are raised up to spread the gospel through the surrounding country.

DEATH OF THE REV. H. P. CASSIDY, OF POONA.

The following sketch of Mr. Cassidy's life and character is by a friend who knew him well. It has appeared in the *Bombay Guardian* :—

The cause of Christ in Western India has sustained a great loss in the death of the Rev. Henry P. Cassidy at Poona, on the night of the 30th of November. Mr. Cassidy was for a number of years under the charge of the Free Church Mission, at a period when he was looking forward to the ministry; but a change of views on the subject of baptism in the year 1850 led to an alteration in his plans. He pursued the work of a missionary in Bombay in the years 1850-52, living at the time with the writer of this in Oomerkhady. He was remarkably well fitted for such labours by his acquaintance with the languages, in several of which he had an oral facility almost unrivalled. In May, 1852, he proceeded to England, and was there ordained as a missionary, in connection with the Baptist Missionary Society, in the church of the Hon. and Rev. Baptist Noel. He returned to India in May, 1853. The views which he had adopted led him to decline receiving any salary from the Baptist Missionary Society, and to seek to maintain himself by his own endeavours. By the aid of friends in this country and in England he was enabled to build a chapel in Poona, where he established himself in 1854. He opened a boarding-school for European and Indo-Briton boys, which has been of the highest advantage to a

very large number of youths now scattered over the Presidency, and engaged in many departments of the public service.

China.

RECENT ADDITIONS TO THE CHURCHES IN SHANGHAI.

WE have ten native teachers at present, and ten mission stations: two in Shanghai and eight in different parts of the province. Beside these, there is the Hospital Church, presided over by a native pastor. The present number of members is 416, 189 of whom were received last year. You may perhaps feel surprised that the total number is so small compared with the large number received last year; but the apparent anomaly has an easy though melancholy explanation. During the late Tai-ping rebellion, which raged with fearful havoc through this province, thousands on thousands, I may say millions, died either by the sword, of hunger, or disease. Hamlets, villages, and towns were swept away like chaff before the storm. In the general destruction, several places in which our Society had flourishing churches were entirely swept away. In two places not one was left to tell the doom of the others; in another village only the pastor escaped to make known the tragic fate of his flock, all of whom perished. This, of course greatly diminished the number of church-members, though we hope it increased the number of those before the throne who are 'from the land of Sinim.' From this account you will see something of the trials and encouragements the missionaries have had in this part of the Master's vineyard. It seems to me the success, both here and in the other parts of China, is greater than we could have expected. If we consider the tenaciousness with which the Chinese cling to the past, the indifference with which they regard the eternal future, their hatred of everything foreign, and their conceit in their own ways, and then look at the success with which the preaching of the gospel has been attended, we shall have a fresh proof of the *Divinity* of that Bible in which we believe, and shall be led to exclaim, 'This is God's doing, and it is marvellous in our eyes!' I may add, that each Communion Sunday since I have been here there have been two, three, or four additions to our Shanghai Church, and the same, I think, may be said of nearly all our out-stations.—*From a letter of the Rev. G. S. Owen, of the London Missionary Society.*

Japan.

"THE Gospel is preached here now," writes an American missionary, "to small gatherings in the Dutch Reformed Church on the Sabbath, and on other days in our own houses. Bro. Ballagh commenced a meeting on his return from San Francisco, on the Lord's day, at the same time as our usual English public service. His own servants, and two or three or four pupils from our former schools attended, he tells me. One of them expounds the Bible, and he conducts the worship himself.

"Every other day three private pupils, who come to my house, either read the Bible with me or write some portion of it from my dictation."

We (*Christian Intelligencer*) have intelligence of the most cheering character from Japan, which we withhold for the present, mentioning the fact now only for the sake of urging the brethren to pray for this singular and interesting country. There is striking proof that God will bless his truth among the Japanese.

New South Wales.

(*Special Correspondence.*)

THE Episcopal Church is endeavouring to get synodical action in the three dioceses into which this land is at present divided. A bill has been agreed on by a general synod, composed of representatives from the three dioceses. It will be introduced into Parliament during the next session.

New churches are being erected in various places, of which two are in the city of Sydney. The bishop has been confirming young persons in the city recently.

The Presbyterian Church has been making rapid progress since the auspicious union of last September. There are more openings ready for ministers than there are young men to occupy. A thousand pounds have been raised for the passage and outfit of ten additional ministers from the mother country. Efforts are also being made to secure a native ministry, and a college for their education. A Presbyterian Sabbath School Teachers' Association was lately formed for the city and suburbs of Sydney, and promises to be of great service to teachers and to the Church. Professor Smith of the university is the president.

The New Hebrides Mission is about to receive a great accession of labourers. Three who have

been absent—the Rev. Messrs. Geddie, Paton, and Copeland—are about to return. Three new missionaries, the Rev. Messrs. McNair, Cosh, and Neilson, are to enter on their work. There was much need, as both at Erromanga and Fate Messrs. Gordon and Morrison were single-handed. The mission ship Day-Spring is in port after having gone among the Loyalty Islands and the New Hebrides. She now goes to Melbourne to meet the band of missionaries.

The new John Williams is daily expected with a band of missionaries for the Samoan Islands and Eastern Polynesia.

Sandwich Islands.

MR. GULLICK gives this interesting sketch of a native pastor in Honolulu :—

I improved an opportunity of going with Pastor Kaouohimaka (The Pupil of the Eye) to his field in the north part of North Kona. This man was once a common and abandoned sailor, and sailed somewhat extensively through this ocean. He finally lost his right hand as a result of dissipation, and with that commenced religious impressions. From step to step he has been led, till at last, a year ago, without any special course of education, secular or religious, he was ordained over this rocky and sparsely settled region, of some thirty miles in extent. Within two years he has stimulated the people to build two small framed meeting-houses, and one of stone, only just finished and not yet dedicated. Though fully five miles from the shore, they transported lime with which to lay the walls, over most horribly rocky roads, on horses and mules ; and the water for making the mortar was brought in gourds from a cave an eighth of a mile in depth, so dark and devious that it can only be entered with torches. In addition to this, they have paid their pastor the salary of 100 dols. a year, which they promised him, besides constantly making him presents of food, and have purchased sixty-two acres of land, and a grass house costing over 100 dols. as a parsonage. . . . As he and I jogged along together on our mules, he opened his heart to me respecting the providences by which he had been rescued from the lowest sin and raised to his present post, in a way which drew my heart to him as a true fellow-labourer. His unprepossessing, brown-coloured but faithful mule, is, he says, an indispensable assistant in his pastoral labours ; and when he is sometimes belated

in his trips over the extensive tracts of barren lava, and lays down to sleep on the stones, with his mule standing silent and hungry beside him, he says he asks himself whether, in the eyes of the all-seeing Father, the mule may not be doing his duty more faithfully than his master. The Lord will own and bless the labours of such a man.

Nubia.

(Special Correspondence.)

THE ST. CHRISCHONA MISSION.

THE following letter is forwarded to us by Mr. Blessings, a German Missionary, and retains somewhat of the foreign idiom :—

Knowing that you like communications from such a far country, I send you these few lines for insertion in *Christian Work*.

Since I wrote you before my place has been changed ; I had to go to Kartoom. Before leaving Cairo the opportunity was given to me to spend three months in Jerusalem for ordination and marriage.

The 13th of December I left that city with my beloved wife, and arrived at Cairo some days before Christmas-day. The kind and well-known Mrs. Lieder invited us to use her hospitality. As my wife, as Sister Mathilde, from the Prussian hospital in Alexandria, was ever a welcome guest there, and I myself proving the kindness of the good lady for a number of years, we accepted and enjoyed our visit very much. During our sojourn in Cairo for preparation, I preached in my beloved little German Chapel, and once (invited by the Rev. Mr. Wright) in the English Church.

The 17th of April, I, my good wife, and two fellow-labourers arrived at Kartoom, and were heartily received by Mr. Duisberg and Mr. Wettler, employed by our mission. Being asked for a service the next Sunday, and to re-open the school, I begun with boys of the house to cleanse the school-room, where the masons had recently been at work. As the shovel, broom, &c., at Cairo were still familiar to me, after a short time the room was prepared for divine service, and the day following the school was opened. Since that day the Lord has given me strength to carry on his work in this dark place without interruption, except for a few days at the time when my beloved wife died.

Kartoom, a centre of the mission-field of St. Chrischona, is not enough known as the last spot of civilisation without evangelization, and as the

centre and capital of the Sudan, where merchants of all nations are to be found. Certainly, many became very rich ; but to inquire as to the ways and means by which they acquired riches, is wounding to the heart. It is not enough that by all kinds of lies and tricks they cheat the poor natives, even their professed friends. They go or they send their hirelings in ships to the southern parts to get ivory and durra (a kind of maize), and let me say plainly, slaves.

How dreadfully they deal with the black and poor inhabitants, I can tell from the mouths of those who have seen it with their own eyes, corroborated by what we read and hear everywhere.

As soon as the merchants hear that the natives have received ivory or durra, they go and ask if the owners are willing to sell it. If so, all is well ; they receive for their property Americani (or American sheeting), or beads, as much as these men wish ; if they are not then quiet, these hunters of elephants, as they call themselves, use their guns and kill the men, women, and children, and whatever may be of use to them is brought to the ships.

When no ivory and durra is to be had, these slaveholders surround a village and murder and rob as much as possible. If there are only a few, and a great number of natives, they are afraid, because the inhabitants make immediately their position understood by telling them ; either you kill us, or we you.

Recently I heard that some of the tribe, called the "Nyam-Nyams," are very glad when these kidnappers arrive, "saying, one to another, we will enjoy much flesh," meaning the flesh of the hunters.

When the hunters have brought together as much as they can carry, they bring back their booty to Kartoom.

What is then the lot of the poor slaves ? Either to procure money, by exposing the poor females to the voluptuousness of vile wretches, or to serve—and often in a very miserable state.

To these despised creatures our Sunday evening was dedicated ; and as long as my dear wife was with me, we brought together males and females, even the mistress and her daughters, to read and explain the Holy Scripture, and after that we concluded with a short prayer. But now—what shall I say ?—they are beyond my reach ; and even when they came to say "Good evening," they run off, and it would not be advisable to try to keep them back.

Knowing what a great impediment depraved

females are, we intended to open a girls' school, but we did not in the beginning succeed. Only a short time before my beloved wife died, a Turk of high rank gave us a little girl for education. Another one also asked us to take his girls into our house. But, alas! all these encouraging prospects vanished by the going home of my dear Mathilde.

The boys' school, thanks be to God, goes on blessed with success. We have thirty-four boys, of all colours and denominations, even heathen. On this 'field of labour, notwithstanding it is a hard one, our hopes most depend. It is the truth, as recently a respectable native said, "On the children you must fix your eyes; the old are too bad; there is but little hope for them." Notwithstanding, we disseminate the word of God, and have regular service and conversations wherever we can obtain them.

And as it seems, the little leaven among the inhabitants of Kartoom begins to work. Already they fight against us, calling us "ravening wolves," and try to keep back, especially, the boys of three Koptic priests. These kidnappers do not esteem these black creatures as reasonable men, and therefore they deal so cruelly with them. I am sorry to say that Europeans give the worst examples of all baseness.

Here in Kartoom is the centre of all wickedness; here is the source whence spreads a bane over millions of immortal souls; here is the seat of Satan and his castle, and it seems that even by the unhealthiness of the place he manages to fortify it. The key to the countries near the White and the Blue Nile is in the hand of the enemies of truth. How many labourers will lose health and life before this place can be put at the feet of our Saviour. Every one can feel how encouraging it is that the British and Foreign Bible Society sent five cases of books to the kind care of the Consul-General of Prussia at Alexandria, as Mr. Kirby, in Malta, wrote to me.

Therefore let every one who loves the coming of the kingdom of God, and especially to the oppressed children of Ham, as often as he bows his knees, not forget with a sigh his brethren in this unhealthy and dark climate, trusting that the Lord will accomplish his promises.

West Africa.

THE NIGER CHURCH MISSION.

BISHOP CROWTHER, the native Bishop of the Niger, recently delivered a charge, from which we

extract the following. The charge itself is well worthy of perusal throughout.*

Our first station was commenced at Onitsha in 1857, where our dear brother, the Rev. J. C. Taylor, was landed, assisted by the late Simon Jonas, a Scripture reader. Their lodging was an oblong verandah-hovel, some three feet wide, just enough to spread mats on, without any other comforts. In this place they remained for months, and went out to preach as well as to work, building their own mission-house on the spot which we now occupy.

The next place attempted to be secured for a mission-station was Gbebe, at the confluence of the Kwara and Tshadda rivers, which unitedly form the River Niger. While arrangements were being made to effect this, to be completed at my return from the exploring voyage of the Kwara branch, the "Dayspring," the exploring steamer, was wrecked at Jeba, twenty miles above Rabba, where we were obliged to encamp for twelve months. In the meantime, another calamity took place; the trading establishment was accidentally burnt down at Gbebe, and all the property destroyed. It seemed at the time as if another great doom was impending on the working of the Niger, from the wreck of the "Dayspring," and the destruction of the trading establishment at Gbebe; but the God of missions had something in store for the future of the Niger.

In 1858, the "Sunbeam" was sent for our relief, and some native teachers also to strengthen our hands; thus I was enabled to place three readers, Messrs. James Thomas, Edward Klein, and Jacob Newland, to begin at Gbebe; and on the return of Mr. Taylor and Simon Jonas to the coast, to remove their families to the mission, Mr. John Smart, associated with Mr. W. Romaine, a Christian trader, whose services were secured as a teacher, were left to work the station in Mr. Taylor's absence.

It pleased God to remove Simon Jonas and Edward Klein from our number by death, just at the very time their valuable services seemed to us indispensable. Here again is another mysterious dispensation, too deep for us to fathom.

Akassa station was subsequently taken up, at the mouth of the Nun, with a double view of having a halting place at the mouth of the river in going up and down from the upper stations, as

* "A Charge delivered on the Banks of the River Niger, in West Africa, 1866, by the Right Rev. Samuel Crowther, D.D., Oxon, Native Missionary Bishop."—*London: Seeley, Jackson, & Halliday, 1867.*

well as to do what we can for the people by offering them an opportunity to accept the Gospel of Christ, which is to be preached to all nations.

Death was again permitted to thin our ranks. We were deprived of the valuable services of Mr. James John, catechist, at Akassa, and of those of Mr. Thomas Joseph, Scripture reader, at Gbebe.

Last year, 1865, steps were taken to extend our borders: two out-stations were taken up at Onitsha to be worked each by a catechist, under the superintendence of Mr. Taylor. A new station was established at Idda, the capital of Igara, under the superintendence of Mr. Coomber, assisted by two lay teachers. Lokoja, near Gbebe, at the juncture of the Kwara and Tshadda rivers, was occupied under the superintendence of Mr. John, assisted by a lay agent. They labour among a mixed population of Hausa, Nupe, Ekie, or Bunu, &c., in the jurisdiction of Mohammedan government, and under their immediate influence.

The situation of Lokoja is on the western side of the Niger, and it is hoped it will become a nucleus of trade; some of the above-mentioned tribes, composing its resident inhabitants, being natives of the countries between the Niger and the coast; this station, if sustained under the protection of our gracious Master, is calculated to extend our operations westward, and to bring the Niger and Yoruba missions in conjunction at some central point in that direction. While Onitsha and Idda stations promise to work conjointly eastward towards the Tshadda river.

During the same year a mission was also commenced among the people of Bonny, on the coast in the Bight of Biafra, at present worked by two native teachers, till we can supply it more efficiently. This mission will ultimately coalesce with that of Onitsha, as the Ibo language is spoken in both places; the vernacular of Bonny is a dialect of the Idzo.

The statistics of the mission are exhibited in the following table:—

Stations.	Bap-	Candi-	Communicants.	School	Congre-	Mar-
	tisms.	dates.		Children.	gations.	riages
Onitsha ...	103	23	{ 45 natives 19 settlers }	25	120	8
Idda	—	—	—	24	70	—
Gbebe ...	39	24	25	{ Transferred to Lokoja since Gbebe's destruc- tion by war. }		
Lokoja ...	—	9	—	36	50	—
Akassa ...	3	—	—	10	22	1
Bonny ...	1	—	—	54	—	—
Total ...	146	56	89	149	272	11

Industrious habits have been encouraged. When we arrived at Onitsha in 1857, we found the people in a state of idleness, and with its attendant evils; they were scantily and filthily clothed, and in a state bordering upon starvation, especially between the cessation of the old and the ripeness of the new crops: the old crops were barely sufficient to supply their scanty wants for nine months of the year; they did not grow more, although the exuberant fertile soil was ready to yield them a hundredfold increase in return; the remaining three months was a time of dearth and scarcity, when they had to live upon fruits and other edible plants, the spontaneous produce of the fields, as might be found in the bushes anywhere. But since the introduction of the Cassada plants into the country by Mr. Taylor, and other fruit trees, and the people have been taught to raise a second crop of Indian corn by Mr. John Smart, a Scripture reader, and how to grow their yams better by the united example of all the mission agents, they have had enough to eat and to spare. The introduction of the Cassada plants into the country is universally acknowledged as one of the greatest temporal blessings brought to them by their zealous minister. The trading establishment has contributed greatly to stimulate them to labour in collecting palm oil for sale, for which they are paid in Manchester goods; and now they are getting into the habit of going about more cleanly and decently apparelled.

I regard industry as a necessary, though a secondary part of missionary labours; it is a direct command of the Apostle Paul to the converts at Thessalonica. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, not working at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. iii. 10—12. Those who were already made converts are commanded and urged to habits of industry. I have enlarged upon this head thus much, to show that we have acted consistently with our profession, by introducing the Gospel and the Plough, or Christianity and Industry; both have worked hand in hand,—the Gospel primarily, Industry as the handmaid to the Gospel.

But in these days it is necessary to guard such a statement as I have now made from being misinterpreted. Beware of those who propose to suspend, at the beginning, teaching the people

by preaching, and first to teach them mechanical arts and industrial habits, to better their temporal condition; and then afterwards to introduce Christianity among the people as a secondary thing: then, say these men of reason, the heathens will believe your preaching, because they will say, these men who have taught us to make our houses better, to cultivate our lands, and to better our temporal condition, must be true in what they tell us of their new religion. I have been positively told by one of these reasonable advisers, that unless I put aside teaching the natives the art of reading and writing, and teach them carpentry, coopery, cookery, &c., he would never subscribe a farthing towards my missionary work to convert the heathen.

South Africa.

RELIGIOUS AWAKENING IN NATAL.

THE *Natal Mercury*, published at Durban, South Africa, makes mention of a religious awakening in connection with the labours of Rev. W. Taylor, a minister of the California Wesleyan Conference; of whom it says: "His fame had come overland from Grahamstown and Port Elizabeth, where he worked with success among the white population, and it had also spread among the Kafirs, to whom he preached, through an interpreter, along his route, and among whom it is hoped there will be permanent results."

"During the past fortnight the town has been startled from its usual religious quiet. Groups of men in eager converse have been noticed, and soon you found out their talk was of some one man who by his preaching was creating no small stir. Some contended for his greatness, while others spoke depreciatingly, and wondered how such a stir should have come about. Every evening the unwonted sight of wagons and horsemen in abundance, has been seen coming in from the country districts, returning, in many cases, six or eight miles late on in the night. One of the largest places of worship in the town has been nightly crowded with earnest listeners. Prayer-meetings, but little removed in their character from the ordinary, have had extraordinary numbers attending them, while, with comparatively little confusion, they have witnessed great stirrings of conscience, and, in not a few cases, public confession of sin and earnest resolve for the future. Employers in some instances speak of the change

which for the better has come over young men in their stores. Many who lacked decision on the most momentous matters have been brought to such decision on the right side. The bond of union between Christians of different denominations has been strengthened; a higher tone has been given to Christian life and morals amongst us, and there are signs, too, of great diligence on the part of many, in the doing of work which all along it has been felt ought to be done."

From Indaleni, Mr. Milward is much encouraged by evident tokens of spiritual progress. At Pietermaritzberg the gracious work continues. Mr. Mason makes an appeal in his letter to his Society:—"In your prayers, on your missionary platform, in your social gatherings, remember Natal; remember Pietermaritzberg, which is now the head-quarters of that ecclesiastical scepticism which, like a scathing stream of fire, has ravaged the fair fields of the Church of God. Every Sunday the cathedral pulpit of this city gives assuredly no uncertain sound: for it issues a fresh signal of attack on the essential doctrines of Christianity." From Verulam, Mr. Kirby writes:—"During the past two months upwards of two hundred and fifty have been either recovered from backsliding, or newly converted, and the work yet goes on." . . . "I thank God that He has remembered us in his mercy; and by his almighty breath has quickened with newness of life our churches, thus rebuking that scepticism and worldliness which were holding with the gripe of death many who are now living the life of faith." One pleasing sign of the great change brought about by this glorious spiritual visitation, is the deep interest which is being manifested by intelligent young Europeans in the religious welfare of the natives.

QUEEN'S TOWN DISTRICT WESLEYAN MISSIONS.

The following extract from the local journal (Queen's Town) describes a scene which the oldest Missionaries in South Africa scarcely dared to hope to live to witness:—"On a recent Sunday, one hundred and sixty natives were admitted into the Wesleyan Church at Kamastone, by the rite of baptism. This initiatory rite was performed by the Rev. William Shepstone, Superintendent of Kaffrarian Missions. It must have been exceedingly gratifying to the venerable gentleman, who has laboured for nearly half a century amongst the heathen in Africa, to see such abundant fruit of his labour in these his latter

days. Many of the candidates for baptism were grey-headed men and women, who for many years have sat under the sound of the gospel, but resisted its influences; but being aroused by the stirring appeals of the modern Apostle, William Taylor, have since come to the determination to lead a new life, and flee from the wrath to come. In one instance we saw an aged man and woman—man and wife—tottering on the verge of the grave, who both, a few months ago, were walking in the paths of sin, now clothed and in their right mind, kneeling side by side, with solemn reverence receiving the holy and sacred rite of baptism. Women who a short time ago were found at the dance besmeared with red clay, and enjoying all the licentiousness of those abominable scenes, now were clothed in decent European apparel, not only being baptized themselves, but bringing their infants forward that they also might participate in the privileges to be derived by an admission into the visible church of Christ on earth. The large church was crowded with attentive observers, and no one could view the scene unmoved, or without feelings of deep gratitude to the Great Head of the Church. He thus sends forth his Holy Spirit, to lead men to repentance. In several instances these converts have suffered considerable persecution from their heathen relatives; some have been driven from their homes; some have been severely beaten; others have been tied fast to the pole of the house and watched, that they might not go out and pray to the Great Spirit. Yet in almost every case persecution has only produced the same effects it did in the days of old; it has made the objects of it more determined than ever to serve God rather than man."

GRAHAM'S TOWN WESLEYAN MISSION.

The following is extracted, in the *Wesleyan Notices*, from a private letter:—

We have prayer meetings on Sunday and Tuesday evenings, after service. About four hundred usually remain; and prayer meetings from eleven to twelve on Tuesday, Wednesday, Thursday, and Friday, in the vestry, at which about a hundred attend daily, and when the meeting is over seem loath to go. At all these meetings we are greatly blessed. — has found peace; he attends most of our evening meetings, and is not ashamed of his Christianity. When he was at —, he stood up without hesitation in answer to an invitation from Mr. Taylor to

"tell what Jesus had done for him, and encourage the seekers," and, before a chapel full of people, bore testimony to what the Lord had done for him. "I have lived," said he, "forty years in sin; tried horse-racing, cards, billiards, and other worldly amusements, and never knew what happiness was, either at home or in the world, until the Lord pardoned my sins, and ever since then I have been happy."

Another is reported as having found peace after a severe struggle, and forthwith professing his sense of pardon, and calling on those around him to join in the praise of his Saviour. Referring to the same opportunity subsequently, he said, "Ah! I had no shame then; it was all gone, and I am not ashamed now; the only shame I feel is, that I have been forty years a sinner. I have told everybody I have met what a dear Saviour I have found. O, I am not ashamed of Christ! I could not have believed in such a change. I trust you will find me a different man now. I have ten children, and they have never till now heard their father pray."

THE BECHUANAS.

The Rev. John Daniel, of the Wesleyan Mission to the Bechuanas, communicates an interesting case of "conversion":—

During the last year one of the most notorious witch-doctors in this neighbourhood has been converted. He was a fearfully depraved man, and his village (he is a petty chief) was the scene of constant debauches. He came one Sabbath morning to the usual service. The text for the day was the parable of the Prodigal Son. While the minister was illustrating and applying the subject, the word came with power to his heart, and the old grey-headed sinner was seen to weep. In describing his feelings on this occasion he said, "I felt that the minister was describing my state and necessities, and I was forced to return to my Father." The change produced in him is remarkable. He has substituted European clothing for his former filthy "karosses," has given up the practice of his "black art," joined himself to the church, and has employed a mason to build him a cottage, with a view of leaving the conical hut for a more civilised and Christian habitation.

DEATH OF A MISSIONARY'S WIFE IN KURUMAN.

Mr. Moffat, gives also an account of the death of Mrs. Brown, the wife of one of the missionaries of the London Missionary Society, who had but recently arrived:—

Mrs. Brown, the wife of our lately-arrived brother, is no more. She expired on the 10th inst., and her death has again cast a gloom over our circle. The season through which we have just passed was one of a peculiar nature, and for which we were not prepared. Mrs. B. was fondly hoping to give birth to one who was to add to the happiness of which, she more than once remarked, she had enjoyed so large a share since she came to the Kuruman. No one, I believe, entertained a different idea; but how different are God's purposes to our expectations!

Everything we could conceive of was done to soothe, in some measure, her prolonged sufferings; but it was impossible to hold out even the slightest hope of recovery. To this she was entirely resigned, and more than once said that she wished her friends to know that she never regretted having given herself up to the work, and frequently repeated to some one present, "I am going home, but the path is long." Although during the period of her sufferings she manifested none of those transports of joy some do feel in the prospect of being delivered from a body of racking pain to be introduced into the company of saints and angels in that land where there is fulness of joy, she was calm and resigned. During the time when the struggle was evidently drawing to a close, her mind wandered over past scenes and on what had been her hopes, all unconscious of the presence of those who were bending over her dying pillow: and now her remains rest in the mission burying-ground, to await the sound of the trumpet of God.

It was not until three days before her death that our hopes of her recovery were destroyed; but immediately she knew that she must die, her spirit seemed prepared for the change, and any one not knowing the facts might have supposed that death had been before her eyes for some time. The day after all hope ceased she said to one of us, "It is strange that I have not a definite thought about anything, not even about Jesus, though He died to save me; still I know all this is sealed and sure, and I need not trouble about it." All suggestions as to a possibility of recovery were replied to by a movement of the head and a peaceful smile, which showed that she knew she was going to that which is far better. Still, had it been the will of God, she would have gladly had her life on earth lengthened, that she might labour for Jesus, and spare the hearts of her beloved relatives the deep sorrow which her loss must cause. Again and again she expressed her

regret that it had not been her privilege to do something for Jesus among the people of this land; but she knew God would say it was well in that it was in her heart.

Madagascar.

THE REV. G. Cousins states, "The total number of churches and church members is much larger than we had anticipated; and we know that Christians in England, who have freely given of their wealth, and who have never ceased from praying for this country, will rejoice together with us, who are labouring on the spot, in such tokens of the progress and power of Christianity amongst the Malagasy." The figures are as follows:—

Under the care of Rev. R. Toy: churches, 18; pastors, 21; communicants, 1030; candidates, 258; schools, 3; teachers, 7; scholars, boys, 100; girls, 80.

Rev. R. G. Hartley: churches, 9; pastors, 13; communicants, 505; candidates, 82; schools, 1; teachers, 1; scholars, boys, 29; girls, 4.

Rev. W. E. Cousins: churches, 30; pastors, 34; communicants, 1041; candidates, 85; schools, 4; teachers, 5; scholars, boys, 84; girls, 89.

Rev. B. Briggs: churches, 4; pastors, 6; communicants, 471; candidates, 37; schools, 2; teachers, 3; scholars, boys, 69; girls, 63.

Rev. J. Pearse: churches, 8; pastors, 6; communicants, 582; candidates, 31; schools, 6; teachers, 8; scholars, boys, 162; girls, 88.

Rev. G. Cousins: churches, 10; pastors, 15; communicants, 745; candidates, 56; schools, 3; teachers, 4; scholars, boys, 72; girls, 6.

Antananarivo Central School: teachers, 1; scholars, boys, 37; girls, 6.

Total missionaries, 6; churches, 79; pastors, 95; communicants, 4379; candidates, 549; schools, 20; teachers, 29; scholars, boys, 550; girls, 386.

The total Christian population of Madagascar is about 16,000 to 18,000.

United States.

A NOTE (says the *Presbyterian*) from the Rev. Mr. Glen, pastor of the Church in German Valley, New Jersey, gives the following good news:—"The first Sabbath of the year 1867 was an interesting day to the Church of the German Valley, New Jersey. Thirty-six persons were added on profession of their faith, ten of whom received baptism before we sat down at the table of the Lord. Five others who had been hopefully

converted during our special services, which closed three weeks before communion, were either prevented by sickness from uniting with us, or united with neighbouring churches. We feel grateful to the Rev. Joseph S. Van Dyke, who assisted a great part of the time, and also to other brethren for occasional services. To God be all the glory." The *Presbyterian Banner* says:—"The Church of Island Creek, Presbytery of Steubenville, is enjoying a precious season of awakening. Professing Christians are quickened, and many have stopped to think on their way. Fifty-three profess a hope in Christ. Among these are men of age and little children. More than twenty persons have united with the Church of Newcastle, Presbytery of Beaver (the Rev. Dr. D. X. Junkin's,) as a part of the fruits of the late awakening in that Church. The Rev. W. Gaston, of Bell Air, Ohio, writes that the spiritual condition of his congregation is encouraging. Over forty have united within the last three months, and others are inquiring." The Rev. A. S. Billingsly describes a revival in Iberia, Ohio, as follows:—"Thirty-six have come out on the Lord's side, and still they come. Last night we had the largest congregation since we commenced. The young converts pray with much power. The old and the young have been gathered in. Our prayer still is, 'O Lord, revive Thy work!' The Spirit at times seemed to come like the rushing of a mighty wind. Forty persons have already made a profession of faith." On last Sabbath (continues the *Presbyterian*) "twenty-five persons were received into the communion in the Fortieth-street Presbyterian Church, New York city, twenty of them on profession of faith. Five persons were heads of families, and seven were baptized."

From various parts of the South we (*Christian Intelligencer*) receive the intelligence that the Spirit of God is poured out upon the churches, awakening religious inquiry and attention to the claims of the Gospel, and bringing many souls to Christ. The *Central Presbyterian*, of Richmond, says:—"In some parts of Eastern Virginia the people are found gathered day after day, and week after week, in meeting-houses, without windows or doors, to keep out the cool October breezes. Here are witnessed scenes of revival which have diffused an influence over whole counties. In many places in the country very large meetings are gathered for worship at night, the people coming in horse carts, the only vehicle left them, and on foot, over many miles, and returning often as late as ten o'clock to their

homes." We have the same intelligence from different parts of North Carolina. The narrative of the Presbytery of South Carolina says:—"Our hearts were greatly cheered by the congregational reports. On many of them the Spirit of God has been poured out. More than four hundred were reported as having joined a few of our churches within the past few weeks. Our song was, 'Bless the Lord, O my soul!'" The religious and secular papers both speak of an extensive and almost unusual awakening over large portions of the State of Georgia. One town in that State is mentioned in which every man seems affected by the seriousness prevailing in all the churches, and the stores are closed every day during divine service. The *Atlanta Index* says:—"From all directions, and in all denominations, we have encouraging reports of the successful preaching of the word."

We rejoice in receiving and in communicating such intelligence as this, and we would earnestly hope and pray that the Spirit of God may so pervade all parts of the land that his people may be made one in heart and one in the service of their common Master.

The City Sunday School Society held its annual meeting on the evening of January 21st, in Washington-square church, New York. After the usual devotional exercises, and an anthem by the choir, reports were read by the two missionaries having supervision of the work, and also by the corresponding secretary, giving a brief statistical account of the rise and progress of the missions under the care of the Society. By this it was shown that during the past year there have been 15,728 families visited; about 4,000 conversations held with persons visited; 110 class meetings held; 332 sermons preached; 22,390 pages of tracts distributed; 1,000 scholars gained; 82 officers and teachers gained; 5 additional societies formed with 190 members; 271 prayer meetings held; and 667 Sunday school sessions held.

The *Missionary Herald* for January contains the annual survey of the missions of the American Board, from which we make the following extract:

"The year has been one of sufficient prosperity in the missions to call for devout gratitude and stimulate to cheerful efforts in the future. More than eleven hundred persons have been added to the churches on profession of their faith in Christ; schools are doing a good work still; seminaries are bringing forward men fitted to be teachers, preachers, evangelists, and pastors of churches among their own countrymen; the number of such labourers and their efficiency is increasing in many

fields; and in some cases there is encouraging progress in the readiness of the churches and congregations, not only to support among themselves religious and educational institutions, but to labour for the good of others. Mission churches are themselves putting forth missionary effort. But the diminished number of labourers from America, the heavy pressure of care and responsibility coming upon those who remain, and their failing strength, present a very trying aspect of the situation, in quite too many cases. So much reference has been made of late to this loud call for men, in connection with accounts of the annual meeting of the Board, in letters from the missions, and in statements and appeals which have accompanied published letters, that the subject need not here be dwelt upon; but it is one of weighty importance, ever pressing on the minds and hearts of many of our brethren abroad and of the officers of the Board at home; and it has been very pleasant to find evidence, quite recently, of increasing readiness on the part of young ministers and theological students to give themselves to this work. The number of deaths among the missionaries during the year has not been large, only four labourers, three males and one female, are known to have been thus removed. Mr. Ford, of Syria, and Mr. Walker, of Eastern Turkey, were among the best, the most efficient of missionaries, and apparently among the most needed in their respective fields. Their removal has occasioned deep and widely-extended sorrow."

The Rev. A. L. Long, late missionary to Constantinople, recently delivered an address on the subject, "The Slavic Element of the Turkish Empire, in its Relation to the Progress of Christianity." Mohammedanism to-day, he said, had its only citadel in the Turkish Empire. The fall of the Ottoman Power on the Bosphorus, although not so near, perhaps, as might be supposed, would be the death-knell of the religion of the False Prophet. The Christians of America had for years been directing their operations mainly to the improvement of the Christian population of Turkey as preparatory to more direct operations upon the Mohammedan portion. God had greatly blessed the labours of the missionaries there. There were to-day in the empire 12,000 registered Protestants, and the power of evangelical Christianity was beginning to be felt, and its influence on the character of the people was such as might be expected. With the most of the people their religion was not considered as having anything to do with a man's morals, but was a mere round of

unmeaning ceremonies. The Bulgarian, of six millions or seven millions of souls, was the principal element, and the Slavic element of ninety millions is connected with the Greek Church. Bulgaria would first give way to full evangelization, and, though missionary work there was not so successful as some might expect, it was not just to dictate what measure of efficiency should follow the work of the missionary in the service of God; still there was not a new mission field in the history of such labours which had been more successful than the Bulgarian mission. And on the mountains of Bulgaria it was now no uncommon thing to hear childish voices singing out in the clear mountain air, "How sweet the name of Jesus sounds," and "Oh, happy day! happy day! when Jesus washed my sins away." Mohammedanism would yet be driven back to where it originated—among the burning sands of Arabia. As Russia originally received from the Bulgarian people its Christianity and its religious literature, might it not be hoped that now, in these later days, by reason of the interest which Russia takes in that people, Bulgaria, in the order of Divine Providence, may be permitted once more to contribute in a greater degree to the religious development of that nation, and give her the blessings of a living faith.

California.

STORY OF A JEWESS.

THE *Pacific* narrates the following interesting incident that occurred in the course of the recent revival in San Francisco, Cal. :—

One evening, when opportunity was given to all to speak who so desired, a young woman arose and told the story of her conversion, which was of deep interest to all present. She was a Jewess, who had been instructed in the Old Testament Scriptures, as understood by her people. The idea of the Messiah had taken strong hold upon her mind. She wished that He might come, and longed for a knowledge of Him. Thus affected, she was led to study the New Testament and to converse with her Christian acquaintances. Soon she began to inquire whether Jesus of Nazareth were not the one for whom she had so deeply longed. She became convinced that Jesus was indeed "He that should come." She spoke of this to her parents and friends. At first they

laughed at her ; then they tried to compel her to give up her belief.

She, however remained steadfast ; for the more she thought upon the subject, the more convinced was she that she was right. Time went on. She was married, and became a mother. Her conviction had now become so strong, that she felt it was her duty to give up her old religion, and publicly unite herself with the disciples of Jesus.

She told her husband of her purpose. He was enraged, and said to her, "If you become a Christian, you by that act divorce yourself from me, and are no longer my wife. If you do so, I must leave you and take your child from you. No woman can be a follower of Jesus and be faithful as a wife to me. If you love him as Christians say they do, you cannot love me. You must take your choice. Either abandon your religion or I must leave you."

"But," said she, "only try me for a while, and see if I cannot love Jesus and you too. I am sure I can. Just try me and see." He, however,

was inexorable, and she had to choose between her husband and child and Christ.

She did not hesitate long, but soon made an open profession of her faith. Her husband was true to his threat. He took their child and left for the Eastern States. "He has been gone," said she, "now a year, and I get no word from ; but I am sure he will come back. I pray for him every day ; and I am certain that God will show him his error, as he did mine to me, and yet bring him and my child back, so that we shall all be happy together. Will you pray for him, too ?"

Her story, of which this is only a brief outline, was told with such modesty and touching simplicity that all who heard it were deeply affected, and many shed tears as they thought of the great trial she had endured for the sake of the dear Redeemer. Christians sometimes think they have to make great sacrifices for Christ. How few in this land of ours have ever been called to such self-denial as this young daughter of Israel !

JERUSALEM.

Isaiah iii. 26 ; Jeremiah xxxi. 35, 36, 37 ; Matthew xxii. 39.

ALL desolate she sits upon the ground,
This wan, sad spectre of the glorious past,
Once bless'd with freedom—once with plenty
crown'd,

Low in the very dust her crown is cast !
Of former splendours but the trace is found,
And wrecks of other days the mourning queen
surround.

Her banished sons for many a weary age,
Oppress'd when on their wandering footsteps
trod,

Or strangers in their father's heritage,
Weep o'er the fallen "city of their God."
Humbled, cast down, but not forsaken still,
For dear to Israel's God is Zion's sacred hill.

The ruthless storms that laid thee in the dust,
The stern decrees that reft thy crown away,
The very woes that prove thy God is just,
Point to the dawning of a brighter day :
For He who surely sent the threaten'd woe,
The promis'd glorious rest as surely shall bestow.

Saviour ! Thy pity wept th' impending woe,
Oh let Thy pity raise her from the dust !
And to the exiled sons of Israel show
How merciful their God as well as just.

In every land Thy conquering name is known,
Shall every nation hail Messiah but His own ?

No ! when the sun no longer rules the day,
When moon and stars illume the night no more,
When bound no longer by the Eternal's sway,
This dark sea's raging billows cease to roar,
Then shall that nation, Lord, best lov'd by Thee,
Before their changeless God a nation cease to be.

When man hath search'd the world's foundations
deep,
And spann'd the boundless space of heaven
above,
Then shall their Shepherd cast away His sheep,
And for their sins forsake the people of His love.

He waits but till that faith of days of old
That even the promise of Messiah won,
Gathers these scatter'd sheep of Israel's fold
Beneath the conqu'ring banner of His Son,
Once more His chosen heritage to bless
With glories yet untold and mercies numberless.

J. R.

—Scattered Nation.

SUGGESTIONS AND REPLIES.

A REQUEST FROM BOHEMIA.

(To the Editor of *Christian Work*.)

SIR,—Considering the fervent sympathy which has lately been manifested in so many circles for the sorely distressed condition of the Protestants in Bohemia, it appears to me a duty to make generally known a necessity, which certainly cannot fail to awaken a lively interest.

In fact, it must to many people appear hardly credible that up to the present day the Bohemian Protestants should not have possessed a single school in their metropolis.

It may serve to elucidate this subject more thoroughly, if we mention that there now exist in Prague three evangelical churches, or separate congregations, viz., two Bohemian and one German, of which only the latter, the German congregation, is in possession of a school-house.

No doubt Bohemian children, as many as there is room for, are free to make use of the German school; but it will be remembered that the instruction is there given in a language which is not the child's own, not its mother tongue, and which in most cases it can understand but imperfectly. Just as we would complain, if German children were compelled to visit Bohemian schools, we must now consider the absence of Bohemian evangelical schools in Prague as a grievous want, which impedes the augmentation and development of the Bohemian congregations, as well as the internal and external prosperity of the Bohemian church everywhere in Bohemia. Furthermore, the German school is far from being in a position to receive all the children of Protestant parents in and about Prague that are capable of instruction. The majority of them have therefore to attend a Catholic school!

Hitherto, the want of funds and other unfavourable circumstances have restrained the Protestant Bohemians of Prague from proceeding to establish a school; but the pressing need has lately determined the Pastor of the Evangelical congregation of St. Stephen's to take the work in hand, and adopt preliminary measures to form an educational establishment. Inasmuch, however, as this congregation, although numerous, is very poor, and cannot accomplish such a project with its own funds, an urgent request is now made to all the friends of the Bohemian Protestants, to extend a helping hand to them.

May our Lord, whose pleasure it is that, by

schools as well as otherwise, little children should be brought to Him, make the hearts of many well disposed to further this undertaking.

I am, your obedient Servant,

ADRIAN VAN ANDEL.

THE CHAMBA MISSION.

(To the Editor of *Christian Work*.)

SIR,—I beg most heartily to thank you for the article on the Chamba mission, in your issue for October. Several friends have already written us, saying how much they like it.

The following piece of news may interest your readers:—

I mentioned in a former letter our prospects of having a medical missionary settled here, in conjunction with our mission. I rejoice to be able to tell you now that the thing has become fact. Dr. Elmslie, the able doctor and devoted missionary of Cashmere, has been kindly lent us by the Church Missionary Society, till April next. When the season comes round for him to resume work in the neighbouring valley, Cashmere, we expect to have a successor to him in Chamba on the spot, and ready to take his place. The Punjab Medical Missionary Society, a thoroughly unsectarian body, under whose auspices we invited a medical missionary to Chamba, has requested the Edinburgh Medical Missionary Society to look out for a man of the right stamp.

The Rajah of Chamba has agreed to contribute to the funds of the Medical Missionary Society 2,400 rs. annually—to give a free house to the missionary, a complete supply of medicines and surgical instruments, with a staff of dispensary and hospital assistants and servants.

For all this, the missionary will give all needed medical attendance to the Rajah's household and court; but, excepting this, the missionary is in no sense the servant of the Chamba State. All his dispensary and hospital work is—as it should be—an entirely voluntary thing; so that the missionary part of the work, which the Rajah not only freely allows, but, in fact, seems really to feel interested in, is in no way interfered with. The people who receive the medicines for the body, and listen to the word of life which is able to save the soul, feel that they are indebted to one and the same source for both.

Dr. Elmslie arrived here twelve days ago, and was warmly received by his Highness the Rajah,

by the British officer who superintends the Chamba state, and, I need scarcely add, very cordially by the members of the mission.

He has been at work for a week, and has already got a goodly number of patients who give an attentive hearing every morning to the message of redeeming love.

Confidence in the medical aid afforded is rapidly growing, and I expect to see before long a very large concourse of patients of all classes.

There cannot be a doubt that the coupling of the healing art with the message of salvation, is a right and most promising method of procedure. A single morning's attendance at Dr. Elmslie's dispensary, gives one a striking illustration of the importance of attending in missionary enterprises to our Lord's instructions to his disciples—"Heal the sick, and say the kingdom of God is come nigh unto you."

It can be easily imagined how valuable an addition the doctor is, both in his medical and missionary capacities, to our missionary staff. He already numbers among his patients three of our native church, and several mission servants.

Our chief want at present is an efficient schoolmaster. I hope soon to be able to tell our beneficent friends of the appointment of a European to this all-important part of our work. A young married man, of decided piety, and much ability as a teacher, at present holding the head mastership of a Government school, is at present—at my suggestion—weighing the matter, and hopes before long to be able to give me an affirmative reply.

I have known Mr. Robert Baker over seven years, and I have never known a man whom I should so like to see in the position to which I have invited him. In his present position he gets a salary of 140 rs. (£14) a month, with the prospect of promotion, and a pension after a fixed period of service. In rejoining the mission work—for he was formerly in connexion with the Lodiana mission—he will give up these temporal prospects, and look to the Lord for his future life. His wife is, I believe, also of sincere piety. Her father, whom I have known for nearly six years, is a truly godly man. We hope to find Mrs. Baker also able and ready to help in our female schools.

I will have more to tell you of our schoolmaster if the plan proposed succeed. He and I were for more than three years associated in military life—which I had a hand in leaving for Civil employment; and the leadings of Providence will be very striking, should he rejoin me in this mission field.

Of course, I will have to guarantee to Mr. Baker a fixed monthly salary—probably not less than what he now receives from Government. Those whose faith begins to fail when the links in the chain of second causes do not appear, may consider such a step on our part a rash act, since the treasury of this mission is replenished from no settled source, but only from the benevolence of the people of God. To us who know what it is to trust the plain and faithful promise which never can disappoint, there seems no rashness in the case. He who provides with a liberal hand for all the agencies now at work in his cause, can and will provide for any increase of these which is of his Spirit's suggesting—which I firmly believe the setting up of an efficient Christian school to be; and I cannot for a moment doubt that all necessary means for carrying it on will be provided.

Our wants as mission are now considerable, but we never know what it is to want. True, there are buildings and plans which we would like to see completed, and which we have not the means of doing at present; but none of them are pressing wants, and we can afford to wait a little for the new church and some of the other desirable buildings we have planned.

It is much to be able to say that the efficiency of the mission have from its commencement till now, been in no way impaired from a want of funds. All we require for our current necessities comes steadily in—much of it from utterly unknown quarters. As a specimen, I give the following:—An Indian surgeon, and M.D., sends us a 50 rupee (£5) note, saying he has read our report with much interest. He had not seen nor heard of our second pamphlet. In sending him thanks for his gift, I begged his further acquaintance. He replied, that though he did not belong to the Presbyterian section of the Church, he preferred to support a mission which seemed to him conducted in a thoroughly Scriptural way.

I do not mention this, either to exalt ourselves, or to cast reflections on others, but to show the manner in which the Lord provides for us, and to give me the opportunity of stating that, apart altogether from the substantiality of the above incident and approval of our mission, it does afford fresh courage and impulse to find educated, disinterested, and pious men of all denominations thus led, from hearing the report of our humble labours, to approve and help us so liberally. Such statements as the one above quoted, and we receive many such, go far to make up for the lack of sympathy and brotherly counsel which

connection with a society must afford; and coming, as they do, not from any one sect or party, but from those who fear the Lord of every name, the feeling of isolation which might be imagined to attend the position of this mission is removed, and that of union and sympathy with every true church, and with all who truly love the Lord, is cherished and deepened.

Whilst I am in the act of penning these lines the mail arrives, bringing 50 rs. from a lady in Wales, through a gentleman in Central India,

than which nothing could have been more unexpected!

All, or any portion of the above, which you think may interest and benefit your readers, you are welcome to, and its publication will be esteemed a favour by,

Your obedient servant,

W. FERGUSON,

Supt., Chamba Mission.

Chamba, December 18, 1866.

LITERATURE.

THE same author who has supplied our children with such excellent biographies of Luther, Zwingle, Calvin, and Wycliffe, has now performed as excellent a service for Knox.* Miss Warren has made fair use of her materials, and written a book which will fascinate the young and be not unwelcome to their elders. The times of Knox are stirring and picturesque; but they are confused enough to puzzle any but the clearest head. Miss Warren has avoided the confusion, and manages to tell the story and group the characters with great clearness and effect. A single passage from a memorable juncture in the reformer's history will show the merits of this unpretending volume, which is likely even to surpass its predecessors in public favour:—

"The day came; the prisoner stood at the bar; crowds filled the palace yard, every avenue of which was thronged by those anxious to learn the result of the trial. The queen took her seat surrounded by her lords; glancing at Knox, she said, laughing as she spoke, 'That man made me weep, and shed never a tear himself; it is my turn now to make him weep.' Maitland opened the proceedings by a speech stating the cause of the trial. 'Let him acknowledge his own handwriting,' interrupted the queen, 'and then we shall judge of the contents of the letter.' A copy of the circular being handed to Knox, he acknowledged the signature as his, adding that he had signed many blanks, but that, without reading the letter handed to him, he unhesitatingly acknowledged the contents as well as the signature, having implicit confidence in the fidelity of his scribe. 'You have done more than I would have done,' said Maitland. 'Charity is not suspicious,'

* *John Knox and his Times.* By Miss Warren. London: Nisbet, 1867.

replied Knox. 'Read your letter,' cried the Queen, 'and then answer the questions put to you.' 'I will do the best I can,' said Knox, and having read it, he returned it to the Queen's solicitor, who then read it aloud. 'Heard you ever, my lords,' cried the Queen, 'a more treasonable letter?' 'Are you not sorry from your heart,' asked Maitland, 'that you ever wrote such a letter which, know you, has come to the knowledge of others?' 'My lord secretary,' replied Knox, 'before I repent I must be shown my offence.' 'The offence cannot be denied,' said the secretary, 'were it only the convocation of the Queen's lieges.' 'Then,' said Knox, 'if I am guilty now in calling a convocation, I have often been guilty of the same since I came last into Scotland; for what convocation of the brethren has ever been unto this hour unto which my pen serveth not?' 'Then was then, and now is now,' cried Maitland; 'we do not now have such convocations as in times past.' 'The time that has been is even now before my eyes,' replied Knox, 'for I see the poor flock in no less danger than it hath been at any time before, except that the devil has got a vizor upon his face. Before, he came in with his own face, discerned by open tyranny, seeking the destruction of all that refused idolatry; and then I think you will confess the brethren lawfully assembled themselves for defence of their lives; and now the devil comes under the cloak of justice to do that which God would not suffer him to do by strength.' 'What is this this?' cried the Queen, impatiently, 'methinks you trifle with him. Who gave him authority to make convocation of my lieges. Is not that treason?' 'No, madam,' replied Lord Ruthven, 'for he makes convocation of the people to hear prayers and sermons almost daily; and,

whatever your grace and others may think thereof we think it no treason.' 'Hold your peace,' said, the Queen, 'let him answer for himself.'

'Read this part of your letter,' replied the Queen, marking the sentence. Knox read, 'This fearful summons is directed against them (the two Protestants who hath been indited) to make, no doubt, a preparative on a few, that a door may be opened to execute cruelty upon a greater multitude.' 'What say you to that,' cried the Queen, sure of her prey. All eyes were fixed upon Knox as he asked, 'Is it lawful for me, madam, to answer for myself, or shall I be condemned unheard?' 'Say what you can,' said the Queen, 'and methinks it won't be much.' 'First then, madam,' replied Knox, 'I would ask your grace and this honourable audience whether it is not a matter well proved that the papists are deadly enemies to all who profess the gospel of Jesus Christ?' Mary was silent; and the Lords, with one voice, exclaimed, 'God forbid that ever the lives of the faithful, or yet the staying of the doctrine, stood in the power of the papists, for experience hath taught us what cruelty is in their hearts.'

Unspoken Sermons are in every way peculiar: sermons that would need to be addressed to one of the broadest congregations, and in which the overflow of exquisite thought in pure and generous feeling keeps more out of sight than was meant the simple doctrine of the cross.* Mr. Macdonald is one of the purest of our prose writers, one of the most delicate of our poets, and as a prose-poet he preaches; but his sermons are addressed to a limited audience, limited by its need of high culture; and they are to be judged by poets rather than theologians. The following is an example, taken at random, from his powerful appeals for the fatherhood of God:—

"Am I going to sleep—to lose consciousness—to be helpless for a time—thoughtless—dead? Or, more awful consideration, in the dreams that may come, may I not be weak of will and scant of conscience? Father, into thy hands I commend my spirit. I give myself back to thee. Take me, soothe me, refresh me, make me over again. Am I going out into the business and turmoil of the day, where so many temptations may come, to do less honourably, less faithfully, less kindly, less diligently, than the ideal man would

have me to do? Father into thy hands. Am I going to do a good deed?—Then, of all times Father into *thy* hands; lest the enemy should have me now. Am I going to do a hard duty from which I would gladly be turned aside—to refuse a friend's request—to urge a neighbour's conscience? Father into thy hands I commend my spirit. Am I in pain? Is illness coming upon me to shut out the glad visions of a healthy brain, and bring me such as are troubled and untrue? Take my spirit, Lord, and see, as thou art wont, that it has no more to bear than it can bear."

The same thoughts find a different expression in a little book that many will welcome: and thus, though suggested by the New Year, belongs to all seasons.*

"When first you were summoned to retire from the busy throng—from active duty and the scenes in which you delighted, all seemed dark and mysterious. The consciousness that health had departed, that disease was progressing—and pain and weariness confining you, as a prisoner, to a bed of suffering, all this pressed hard upon your spirit, and filled your soul with despondency and gloom. The trying dispensation, instead of appearing what it eventually proved, a precious blessing, seemed a dire and heavy calamity. But He who works his purposes of love and mercy towards his children, in a way often contrary to their expectations and plans, left you not to linger in darkness and despair. He came to you in the night-watches.—He made all your bed in your sickness. He brought promise upon promise to cheer your drooping spirit. He taught you that your sickness and sufferings were needed, to refine, elevate, and sanctify you,—that God designed thereby to draw you nearer to himself,—to wean your affections from the world, and bring your will into sweeter and more perfect harmony with His own. Oh surely you have good reason this day to bless God for that bed of suffering—that couch of weakness, and those wearisome days and long sleepless nights, if thereby you have been enabled to realize more fully that God is your Father, your portion, your all;—if you have been brought into closer relation and more endeared intimacy and fellowship with Jesus—the sympathising brother, the tender, loving friend;—if you have become more deeply sensible of the Holy Spirit's work within you, of his power to comfort, succour, and sanctify you.

† *Unspoken Sermons*. By George Macdonald. London: Strahan, 1867.

* *An Address to his Parishioners*. By the Author of *The Pathway of Promise*. London: Strahan, 1867.

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